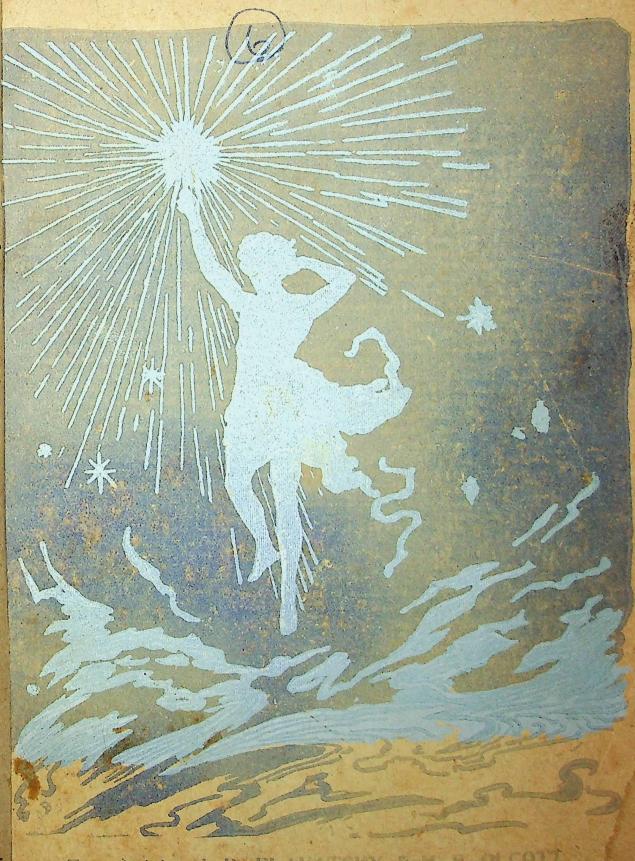
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The Theosophist



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THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Trath, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD .- To investigate the unexplained laws of nature and the powers latent in man.

The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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Theosophical Publishing House, Adyar, Madras, India. Theosophical Publishing Society, 161 New Bond Street, London, W.



THE

THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy, Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

Vol. XXXIV

PART I. October 1912 to March 1913

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1913

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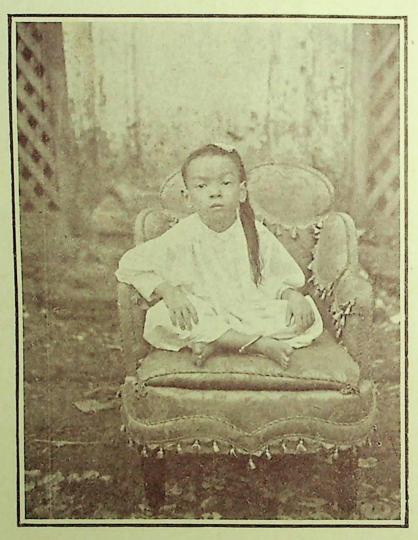
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No. 6

VOL. XXXIV

THE THEOSOPHIST

ON THE WATCH-TOWER

INFORMATION as to the most important event of February, 1913, has only reached me by cable, and the cable is not from an official source. It is to the effect that the German Section in Convention assembled expelled the members of the Order of the Star in the East, thus confirming the unconstitutional action of their Executive; that my letter to Dr. Steiner—published in the Supplement of the present issue of THE THEOSOPHIST—was read; and that the Section seceded from the T. S. I shall, of course, wait for some official notice up to the end of February, i.e., giving a fortnight after the return post from the date of the arrival of my letter in Germany. On receipt of the notice, or at the expiration of the period of grace, I shall transfer the Charter of the National Society to the fourteen loyal Lodges in Germany, according to Rule 44 of the 'Rules and Regulations' of the incorporated T.S.; this Rule was drafted by the late President-Founder, in the light of the secession of the American Section under Mr. Judge.

Foreseeing the likelihood of this action on the part of the German Section, I wrote some weeks ago to Dr. Hübbe-Schleiden, our oldest member in Germany, notifying him that, if the German Section seceded, I should, under Rule 18, appoint him temporarily as General Secretary for Germany, to call as quickly as possible a Convention of the loyal German Lodges—to whom the Charter would be transferred—to elect a General Secretary. I further told him that I should cable him as soon as such action became necessary. There will therefore be no break in the existence of the T. S. in Germany, and all will go quietly on in regular order.

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I presume that Dr. Steiner's followers are now the Anthroposophical-the Human Wisdom-Society, and that this organisation will carry on the 'Rosicrucian-Christianity' propaganda as an international body. Doubtless the new Society will do good work on its own lines, and will give to Dr. Rudolf Steiner the necessary platform for the utterance of his very interesting ideas. It is far better for all of us that the Theosophical Society should not be compromised by unconstitutional action on the part of one of its Sections, but that those who wish to have a sectarian organisation should have it openly and honourably, like any other association holding definite opinions. The T.S. in Germany will now again be an open body, as is the T. S. in every other country in the world, into which can come men and women of all religions or of none, as students of the WISDOM, of Atmavidya, of Theosophy, pledged to nothing but to form a nucleus of Universal Brotherhood, and absolutely free to accept, or to reject, any view, any opinion. The Society, represented by its President and its General Council, was bound to uphold its absolute liberty of opinion. But it can have nothing but good-will for a sister-organisation, seeking knowledge along a more restricted path.

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One very earnest request I make to all my friends. The love and devotion felt towards Dr. Steiner by his followers are worthy of all respect. Their abuse of myself and their use of insulting language is the expression of their love to him, showing as hatred of myself. It is not, of course, desirable that love should be thus inverted, and that we should see the black shadow of hate as the representative of the white body of love; but this inversion should be met with compassion, not with anger. Do not, I pray you who love me, pollute your love with hatred. Do not return railing for railing, nor reviling for reviling. Show to these intolerant ones the tolerance which is one of the 'Six Jewels' of the 'Qualifications'. If they hate, do you send out more love. If they insult, do you pardon. If they revile, do you bless.

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Many of you, like myself, are not Christians, but we all bow the knee before the Christ, the Bodhisattva, and—far-off, most imperfectly and feebly—we strive to follow in His holy steps. Of Him it is written: "When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him who judgeth righteously." Let us try to imitate Him. And this is the more necessary because I, as your President, am striving to defend Theosophy and the Theosophical Society against the imputations made in Madras. Because here I must fight in defence of our cause, the greater the obligation that I should not fight

to defend myself. You who are my friends may, of course, correct misstatements made publicly or privately; my letters to Dr. Steiner and the T. S. Council may be circulated everywhere; but in such generous defence of me, do not attack those who have assailed me. Speak truth, but speak it in love, and give to those who strike at me full credit for good motive in ill deed.

* *

The T.S. in America is going forward with unexampled energy. The enlarged form of its magazine, The American Theosophist, is worthy of the highest praise; the cover bears the portrait of our beloved Alcyone, and there is a charming article on him by Mr. I. S. Cooper. Theosophy in India comes out in a much improved form; it is rather a Convention number, so has more of me in it than will, I hope, generally be the case! A good staff of writers has been secured, and, from the literary standpoint, it promises to take a very high place this year among sectional magazines. The Vāhan is also becoming a quite important magazine. The Order of the Star in the East is blossoming into many magazines; the Danish one, just received from Miss Diderichsen (the Danish sculptor), the National Representative in Denmark, is a very handsome produc-The new tion; unfortunately for me, I cannot read it. magazine for young folk, The Young Citizen, is going well, and I bespeak for it subscribers among all Englishknowing people. The C. H. C. Magazine is issuing a series of most beautiful pictures of the 'Holy Places of the Hindus,' and, as this series is unique, it is likely that very many people outside our ranks would be glad to secure it, if they knew of its existence.

Speaking of magazines, I should like to draw the attention of friends to the new features in The Adyar Bulletin. It will contain a series of lectures by myself, commenced in the February number with one on 'Psychic and Spiritual Development'. Next comes a series of articles, 'From Twilight to Dawn,' written by various people, each telling the way in which he found Theosophy. 'When Friends Meet' is the title of conversations, a symposium for discussion. 'Students in Council' consists of questions and answers, and any one may contribute either. The answerers in the February number are Mr. Leadbeater and myself. There will be other articles—as in the February number we have 'Sight and Insight,' by K. F. Stuart, and 'Saint Laldas,' by C. L. M.—and, on the whole, I think that The Adyar Bulletin should rise largely in circulation during 1913.

* *

A good deal has been said by our critics as to the dangers of what is invidiously called 'person-cult'—hero-worship—in the C. H. C., Benares. It may be interesting, in this connection, to quote the following from an article by Lord Haldane on 'The Civic University' in *The Hibbert Fournal* for January, 1913.

A University is a place where the most valuable advantage a student has is contact with an inspiring personality. That is why nothing short of the best level among the professors is enough for success. The professor must inspire. His labour must be one of love if he is to succeed. And if he is a great teacher he will have moulded the lives and tastes of the best of his students for the rest of their existence.

Here we have the secret of the success of Mr. Arundale and his splendid band of voluntary workers. We have all recognised the above truth, and from the very beginning of the C. H. C. we have all tried to

inspire the students with great ideals embodied in persons. The heart of the young cannot be touched in any other way. Now an attempt is being made by a few influential members of the governing bodies to destroy this spirit. and to substitute for it dry metaphysical ideas and the cult of the Impersonal, which may suit Sages, but not boys. The situation is imperilling the stability of this much loved Institution, and my own difficult position, owing to the suit brought against me in the High Court. Madras, makes it impossible for me to be much in Benares; were I there, none of these difficulties would arise. Still, I hope to arrange matters before I leave, so that Mr. Arundale's relinquishment of the Principalship may cause the least possible disturbance in the College. But it will be very difficult to find any one to replace him who will not be conspicuously his inferior, and the grief of the staff and the students over his departure will be difficult to soothe. He is emphatically a 'great teacher,' as described by Mr. Haldane.

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Lieut.-Colonel Kinell, General Secretary of the Scandinavian Section, has resigned office, and we have again as General Secretary Mr. Kños, the strong, quiet, balanced man who guided the Section before. This is most satisfactory, and secures the success of the International Congress at Stockholm. It could not be in better hands.

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Here is an admirable suggestion, clipped from *The Daily Mail* of January 11, 1913.

The Bishop of Southwell, addressing 900 teachers at Nottingham, said it would be an excellent idea if preachers gave out a text and then said: "Dear people, we will sit perfectly still for a quarter of an hour and think about that text." He

thought many would feel "they had drunk in a tremendous amount of knowledge".

That is a true word. Knowledge comes in the silence more than in the most eloquent speech.

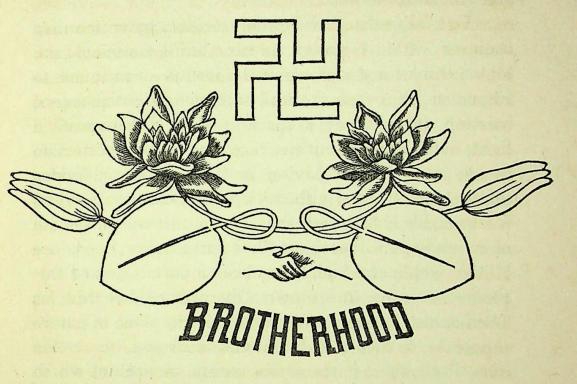
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In the issue of The Hibbert Fournal mentioned above there is an interesting article on 'Marriage and Divorce' by the Lord Bishop of Carlisle; the Bishop is the Mr. Diggle who was Chairman of the London School Board when I represented East London on that hard-working body, and he much disapproved of my efforts to gain free meals for the unhappy children, on whose brains, in those days, we forced education while leaving their poor little stomachs empty; the Rev. Mr. Stewart Headlam and myself fought hard for our tiny clients—a battle long since ended in their favour. I find myself much in sympathy with the Bishop in the ideal of marriage which he upholds: he calls it, naturally, 'Christian marriage,' but it is held far more generally by Hindus than by Christians. The Bishop says:

Ideas of marriage and of the duties attached to those ideas supply a very true and clear standard by which to gauge the moral level of any people at any time. The thermometer is not a more accurate measure of the heat, or the barometer of the weight of the surrounding atmosphere, than marriage is of the lowness or the height of the contemporary moral condition both of individuals and communities. As a man's view of marriage is, and a woman's, so also is their general moral condition. Where low views of marriage are prevalent, the collective state of morals is low and tends to fall; where high views prevail, morals are high and tend to mount.

The generalisation as to communities is, I think, true, but it seems to me too sweeping as regards individuals. Many individuals to-day, of spotless personal character, regard marriage as a civil contract, voidable for various causes. Those who look at it from

a religious standpoint cannot thus regard it, but it is not just to ascribe moral obliquity to those who see marriage as a matter for the State rather than for Religion. It is for religious communities to uphold the high ideal of indissoluble marriage; we ought not to stigmatise as immoral those who consider it as a civil contract only. The Bishop says that the Jews had "a most ennobling ideal of marriage; an ideal unknown to savage tribes, or any other early civilisations besides themselves"! Surely this is a little preposterous, when ' we remember Abraham, Isaac, Jacob, David, and many more; where is the ideal? On the other hand, the Hindus really had such an ideal, and their great Lawgiver laid down the ideal of marriage: "Let there be faithfulness to each other until death; this, in short, should be known as the highest duty of husband and wife." Listen to the ancient marriage service, the words addressed to the bride: "Go to the house as the house's mistress; as ruler speak thou to the household folk. Here be thou beloved with thy children; in this house be vigilant to rule thy household. With this man, thy husband, be productive; speak ye to your household-folk full of years." The bridegroom speaks: "I take thy hand for good fortune; mayst thou grow old with me, thy husband." She prays: "May my husband live long; may my kinsfolk increase." As they go home: "Here dwell ye, be not parted; enjoy full age. Play and rejoice with sons and grandsons in your own house." Where can that be matched in the Hebrew Scriptures? And that which is striking is that, among the Hindus, there is no divorce, down to the present day. But the subject is too large for a Watch-Tower note.



MAN'S WAKING CONSCIOUSNESS

By G. S. ARUNDALE, M.A., LL.B., F.T.S.

A Lecture in a Course on Consciousness

IF I were to endeavour to trace in detail all the stages through which the evolving life of the Logos moves onwards to its destiny, I should not only need many more lectures than the one allotted to me, but also a keener vision than that which at present I possess. Within the limits of one short hour the survey must necessarily be broad, and much knowledge must already be assumed. I shall, however, try to put my subject as simply as possible—confining myself to broad statements which I believe to be of general application,

though often requiring modification as regards details and special conditions.

To recapitulate briefly the processes by which man acquires what is known as his waking consciousness. let us think for a moment of the LOGOS as an immense Flame of light, one great all-embracing Consciousness. existing, perhaps, as a spark in some still more vivid light, but in itself complete, cognising its own perfection on its own plane. Living in itself as an undivided whole, this Flame wills to live consciously in all its innumerable parts; for there is no ultimate perfection of a whole until each smallest part attains the stature of the whole of which it has been a part. And so this Flame—existing in its own Divinity, or dwelling (as Theosophists might say) on the divine plane of nature -begins to throw out its consciousness, to evolve from itself the planes of its nature, on each of which its constituent parts shall evolve as the Flame itself has evolved in the dim and distant past. The Flame reproduces the conditions of its own evolution, conditions which it has built up into its own nature, and spreads them outwards-through an act of will spoken of in Theosophical literature as the Third Life-Waveas the various planes of nature, in some of which we are living consciously. Out rushes the life of the Flame, joyous in the task it is destined to accomplish; and the busy activity, sending out the parts on this journey towards self-conscious Divinity, is seen in the myriad sparks scintillating and shining in their unconscious splendour. These sparks, Monads, consciousnesses individualised from the one divine Consciousness, are the future Flames destined to bring forth future universes; and you and I, sparks of our own Divinity,

are travelling on the path which, leading to our own perfection, shall bring forth many perfections in all the life which has gathered round us on our upward climb.

The Flame itself, living on the plane of Flame, in that region of nature where Divinity alone may dwell, sends down its life on to the plane of sparks—the monadic, separates itself into its constituent parts, each of which is a reflection at a lower level of itself on the higher. Just as the Flame itself has within it the three-fold aspect of its own development, the period of its creation, the period of its growth, the period of its accomplishment-Sat, Chit, Ananda-so the Monads, parts growing into the semblance of the whole from which they come, not only receive from the LOGOS the conditions of their growth, but reflect from Him His threefold aspect as Manas, Buddhi and Atmā, reflections which manifest as life on the manasic, buddhic and atmic, planes of nature. Thus consciousness, residing as to the part unconsciously on the plane of Divinity, feels its way outwards, first to the plane of nature in which the Divine is seen in its individualised aspect—the monadic -then ever onwards through the atmic, buddhic and higher manasic planes, the planes of pure Spirit (Will), Wisdom, or Intuition, in its highest form, and Mind in its aspect of Creative Activity. We must remember that all the while the divine Flame is behind the monadic spark, just as the Monad is behind the vestures of these three planes which it has assumed on its road towards the outermost circumference of manifestation drawn by its Divinity. The combined vesture of the ātmic, buddhic and higher manasic planes is generally spoken of as the jīvāṭmā, or ego, for the life enshrouded in the matter of these three planes is the only reflection of the ultimate

Divinity which consciousness in the densest planes shall know for ages upon ages of slow though steady growth.

But the outpouring of life does not stop when the higher mānasic plane has been reached, for the divine Flame has made other manifestations of itself in which its consciousness is to function, that it may know of the entirety of its nature. And so the jīvāṭmā, working through the Second Life-Wave of the LOGOS, sends its consciousness outwards through the second division of the mānasic plane—the lower—through the astral, finally reaching the physical, which is the densest plane of nature, the outermost circle of the life of the LOGOS.

Thus the Flame, which is Divinity unmanifested, becomes Divinity in manifestation, stretching its consciousness to the extreme limits which its force can reach. But the consciousness living in the planes builded by one Life-Wave, and growing through the instrumentality of another, is not self-conscious save on the plane of its own Divinity, and then only as the undivided whole. Thus we might say that this Flame, or Logos, is Self-conscious in His own Divine Nature, and that His evolution consists in His becoming, in His aspect of separated units of consciousness (Monads), Self-conscious in each portion of His Being, so that the part may become as the whole already is, and may, in the fulness of its own time, send out its Life-Waves to multiply itself into many.

It would take too long, and would indeed be beyond my power, to trace the Life as it proceeds downwards, or rather outwards, in its descent into matter. Let us take it at its turning-point in the mineral kingdom, from which it proceeds upwards through the vegetable, into the animal, and thence into the human, gaining selfconsciousness on each plane as it ascends, or as it turns inwards reaping the harvest which the Third Life-Wave has provided for its garnering, finally meeting the last outpouring from the Logos, "Heaven kissing Earth," which welcomes back the wanderer to its newly-gained self-conscious Divinity. I have called the mineral kingdom the turning-point, because, while consciousness still sleeps in the bosom of its own infinity while living in its coarsest sheath, there is the faintest sign of the dawning of that self-consciousness for which it has made its long and weary pilgrimage. It sleeps, but it stirs uneasily, as a man may stir uneasily in some vivid, strange and fearful dream; and Professor Bose of Calcutta has shown in the mineral these stirrings, faint preludes as they are to the mighty stirrings of God awakened in man.

The earthquake, the storm, the rumblings of the volcano—these are the life-signs of the mineral, by which the Monads, in "the silence and the darkness" of their existence on their own plane, first hear of the approach of the messengers they have sent out to bring them knowledge of their surroundings. Busy indeed is the life as it feels itself in the kingdom of which it is the king, and as the forms heave and roll and clash, are rent asunder or crash together, consciousness stirs, little thrills begin to send their wavelets inwards, and the varieties of experiences begin to mark out consciousness, so that the Monads, silently watching the life as it grows, gradually feel their self-conscious way into separated forms. this way does the consciousness within respond to the impacts upon its vehicles, and as the response begins to grow more articulate, more coherent, the mineral form breaks up, so that the wanderer from his divine home

may gain more experience than the fetters of the mineral kingdom permit—having experienced the fetters, having lived self-consciously within their narrow limits.

A very poor self-consciousness, you will say. Yes, but it was the beginning without which the physical consciousness Professor Trilokekar described to you, in the first lecture of this course, could not have come; without which the circulation of our blood, the beatings of the heart, the automatic birth and decay of cells-now all sub-conscious, but, under other conditions, within what may be called the then 'waking' consciousness-would claim an attention which now we may concentrate on an inner plane of consciousness. In the mineral kingdom physical consciousness reigns supreme, and there are only the very slightest evidences that the consciousness is being pushed inwards to the astral plane and coming thence as a reflection into the physical. But even these slightest tremors imperatively demand a finer vehicle, and the call of the life, which is the master of its mineral form, is for some more separated existence than the mineral kingdom affords.

Then it is that the life flows into the vegetable world on its upward path, and the consciousness, hitherto sleeping, begins to dream the dreams that precede waking, and the stirring of the consciousness on the astral plane, while unconscious in its own plane, sends out small pleasure-pain judgments to which the finer matter of the vegetable forms more readily responds. But the seat of consciousness, the dwelling-place of its waking state, is still the physical plane and the physical plane alone, and indeed its waking condition is rather that of an awareness, a growing awareness, than that of the perception of the animal and of the human being.

Passing through the experiences appropriate to the vegetable kingdom, the life presses itself still more self-consciously to the inner plane—the astral—receiving, as a result of its increased pressure, more decided impacts on its physical form, more definite repulsions and attractions. Then comes a further step upwards into the animal kingdom, in which the channels, open between the astral and the physical worlds, give the animals not merely astral counterparts to their physical bodies, but astral bodies, in some of which, as regards the highest animals, self-consciousness has at last found its dwelling-place. Here in the animal world memory is the stirring of the mental permanent atom, around which a body is gradually being built as the life presses ever inwards.

Memory below the animal need not be considered from the standpoint of our present subject, but in the animal it begins to provide the mental consciousness which man will need to use. In the case of the animal world the waking consciousness, while in the physical brain, is made up not only of the ordinary physical-plane impacts, but also of the workings of the life on the astral plane in its physical manifestation. We shall not speak of the animal being self-conscious on the astral plane, for that would mean that it is as conscious of the astral world as it is of the physical world. But it may safely be said that in its waking physical state, it lives to a large extent under the sway of the impacts of its astral body translated into physical terms, such impacts being either from the surrounding astral world or reactions from physical-plane conditions.

The same remarks apply to any mental impressions to which it may be able to respond. Still less has it any

self-consciousness on the mental plane of the mental world around it, but it has faint stirrings in the mental permanent atom, due either to impacts from its own sphere or to those from the plane next below. In the case of the animal, the earthquakes and the shocks which were referred to in connection with the mineral kingdom, are represented in the passions and emotions which come from the awakening of its astral consciousness. And some day, when a portion of the consciousness which has been sent down into manifestation has gained sufficient experience, has become strong and comparatively self-conscious, it reaches upwards through some great and unexampled stirring to the Third Great Force, or Life-Wave, on which the Monad comes to assume more definite and complete control of its lower vehicles through itself as the jīvātmā, in its manifestation on the three higher planes of nature—the higher mānasic, the buddhic, and the ātmic. On the plane of Mānas does this great meeting take place, the individualisation of consciousness, so that the Monad, through its ego, abides in its own separated form, the first clear image which has up to this time existed of its future vehicle. The Monad assumes charge of its own separated portion of consciousness, and evolves through it into a Flame which is the likeness of the whole from which it sprang.

Thus does the animal become man, and thus do we see that man's waking consciousness is composed of his astral and mental consciousness working in the physical brain, leaving in a sub-conscious condition that physical consciousness which only emerges above the line of unconsciousness when its harmony is disturbed—with the result that it ceases to function automatically—or

when through certain practices of Yoga it is deliberately brought within the region of the waking consciousness.

I have already suggested that it is necessary to discriminate between consciousness functioning self-consciously on any plane, and the reflection of the stirrings of consciousness from the higher to the lower, or from the lower to the higher. Each plane of nature. as we have already been told in previous lectures. consists of seven sub-planes, each sub-plane increasing in density and coarseness as there is approach to the plane below. The result is that the upward-pressing life has first to make its way through the denser regions of a plane before it may reach the finer levels. So the primeval man, the savage, receives the impacts which give him the astral portion of his own individual waking consciousness from the lower divisions of the astral plane; for the life, though it has just penetrated into the mental world above, has not yet made the channels which shall convey the conscious message from the higher regions of the astral. When living in the physical body, when the seat of consciousness is normally in the physical brain, the ordinary savage is hardly awake at all in his astral vehicle, even during the sleep condition; and it is not until death comes that he may be said to live, and then only for a short time, selfconsciously on the astral plane. The man who is more highly evolved, however, has represented in his normal waking consciousness not only the higher regions of the astral plane, but also the lower regions of the mental plane. And as he gains mastery over these lower regions, through asserting the dominance of the higher, his waking consciousness gradually begins to

include a knowledge of the world of these two planes, as he already has a knowledge of the world of the

physical plane.

In the ordinary waking consciousness of the average man, he is his feelings, he is his thoughts, for the Self in these regions has not yet been distinguished from the Not-Self; but as the consciousness retires inwards it is seen apart from its vehicles, and so man becomes the master of his mind, the master of his desires; for he sees that these are but his bodies which, in the infinite future, when themselves ideal and perfect, he will use as planes of nature, in which will function his unity in its separated aspects—his divinity in its resultant sparks.

The activity, the stirring, of the astral and mental consciousness depends ultimately, of course, upon upward sweep towards the goal the great unity. But the struggle of the stirring is of interest, in that we clearly see how, as Professor Wodehouse said, the qualities of the downward stretching into matter differ in quality from those appropriate to the tending upwards towards Spirit. The astral constituents, for example, emotions of all kinds-moral, æsthetic, personal-work through the nervous system, into the brain-cells of the physical vehicle; and their effect is either to press the life backwards (at least to keep the life from flowing upwards) or to push it upwards until it reaches Buddhi. Thus the mind, which works through the astral on to the physical brain, is, if the emotions are good, pressed forward so that it touches the buddhic level of consciousness through the causal plane (the higher manasic), while, if the emotions are of what we call the passionate variety, the mind is drawn downwards and becomes entangled with the body, thus producing a condition which is often dangerous.

It must also be noticed that the activities of the mental body especially, caused by changes in the mentalplane consciousness, depend for their reproduction in the physical brain upon the actual physical development of the brain itself. Before the age of seven years, for example, there is comparatively little inter-communication between the large nucleated cells of the brain; and though the activities of the mental body may be quite considerable, they will not enter what is called the waking consciousness, which has its seat in the physical brain, because the brain has not yet grown so as to provide a vehicle of sufficient delicacy. Hence there is little in the way of reasoning before the age of seven, so far as the waking consciousness is concerned, though the power of observation will be wellmarked and the senses of considerable acuteness.

We see, therefore, that the waking consciousness depends to a very considerable extent, I might almost say entirely, upon the development and condition of the physical brain. The astral constituents are those first brought clearly through, because these have been longer under control, or at least within the waking consciousness; and it is for this reason that the education of a child begins with observation and perception, and with training the sense of pleasure-pain, along the line of education, before the faculty of reasoning is sought to be established. As the child grows older, more and more constituents enter into the waking consciousness, as the brain learns to respond more clearly and gains in complexity in order to meet the ever-increasing demands of the stirrings of consciousness in the inner planes.

The physical brain, in fact, is like a musical instrument on which the jīvāṭmā plays, and the music he is able to make depends to a considerable degree upon the power of the instrument to respond accurately to his intentions. Thus, within the waking consciousness. a disordered brain may distort the impressions from the inner planes, just as a piano which is out of tune will distort the music which it is desired to produce. The disorder of the brain may work in either of two ways. It may produce unrecognisable travesties of the realities beneath, or it may for the time-especially if overstrained—bring through visions of the inner glories which shall be a revelation to the outer world. But the disorder remains, and the risk of madness in either case is great, i.e., the risk of the brain being to so great an extent disordered that the waking consciousness consists only of distorted impressions from within and from without.

Let us now turn to the consideration of the abnormal conditions of the waking consciousness which are classified, in the programme of the present lecture, under the heading 'Genius'. We may roughly distinguish three very distinct types of genius, each having its own special source of manifestation, but all depending upon some special upward stirring, calling down from some finer plane of matter a response in terms of an infinitely wider consciousness. The genius proper, for example, he who from time to time possesses sudden and far-reaching ideas, or who receives inspirations in the shape of creative forces showing themselves in invention, obtains his illumination from the higher mānasic plane, and is reproducing the activity of the ego on the plane of its activity—the causal. A

flash of the causal-body consciousness comes down and vivifies the whole mental process in a most extraordinary way, and we call this vivification or illumination genius.

It must be noticed, however, that a very highly organised brain is an indispensable preliminary to genius, for there must be the strong upward striving ere the downward response will be possible. And the fact that at our present stage of evolution the various brain-processes are by no means so completely developed as to provide a normal means of communication with the finer planes, has the effect of causing genius to be unstable, because the brain itself is in a state of unstable equilibrium—now making its connection with the inner worlds, now losing it. The preliminary sparks and flashes, before the two poles of an electric magnet are carefully adjusted, will give us an idea of the way in which genius acts.

If the brain be very delicately organised, the pressure from within, while producing flashes of genius, may at times cause the vagaries of genius which are so familiar to us, and may give rise to certain aberrations or fixed ideas, which often seem so incongruous in the man of genius. The brain has not as yet become the perfect mechanism which will afford a perfect means of communication between the higher and the lower, and the aberrations, vagaries and flashes of genius are the signs of the struggle of the soul towards a self-consciousness wider than those it has hitherto known. Perhaps we may even think that they are the counterparts on the higher levels of the violent physical upheavals of which I spoke in connection with the mineral kingdom.

The second aspect of genius to which I would draw attention is that of the saint, he who lives from time to time in those raptures and ecstasies described in Professor James' Varieties of Religious Experience. In this case. it is not the causal consciousness which is brought down, but the consciousness working on the buddhic plane. The higher emotions working in the higher levels of the astral plane send out their call to the consciousness stirring on the buddhic plane, and the result is an outpouring of buddhic consciousness, which still further stimulates the highest sub-planes of the astral and causes a rapture, the reflection of that aspect of the unity which is the dominating influence of buddhic plane life. Here, as in the former case, the delicately balanced brain will not permit of the communication being complete and continuous, and so in this case also there are the same aberrations and vagaries referred to in the former condition of genius.

The third aspect is that of the hero, he who appeals to the ātmic consciousness, with the result that a flash of ātmic consciousness enters the physical brain itself and causes the heroic action. Here also the brain must have considerable development, the result of action of a noble character in past lives. In this way the brain becomes specially sensitive to vibrations from the ātmic plane, and, in times of stress and of emergency, the appeal, ringing out with the force of many lives of action behind it, imperatively commands the flash of Ātmā to direct into what the world calls heroism the action which has to be performed. It is obvious in this case also that the aberrations referred to above must similarly be present, and the hero of the moment is by no means necessarily the hero in his every-day life. At his existing stage of

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evolution the appeal cannot be made continuously, and so the heroic stage can be reached but fitfully. With the seat of physical action, the brain proper, so inadequately developed, we must not imagine that the astral or mental consciousnesses themselves are deficient. These too must have reached a certain level, or the action could not be heroic, for astral and mental constituents enter into heroism, just as astral and mental constituents enter into the being of the saint. But the dominant factor in each case determines the mode of the expression of the genius, of that higher condition of the waking consciousness which with us can be but fitful

It now becomes increasingly apparent why, from one standpoint, the jīvāṭmā, the ego, the representation of the Monad, contains within itself the triple aspect of Atmā, Buddhi, Manas. Each of these vehicles will respond, when the time comes, to the special direction given by the spark of the divine Flame to its growing self-consciousness, and each vehicle is itself a reflection of that triple aspect of the great Flame itself -Sat, Chit, Ananda, or whatever other designations may be appropriate, under varying conditions of manifestation. We see, therefore, that the triplicity of manifested consciousness enters into the life-stream flowing upwards to bring self-consciousness to its own Divinity, and that the triplicity, with one special branch dominant, is within the waking consciousness of the growing spark in an ever-increasing degree. From this we may conclude that, even at its earliest outpouring or manifestation, each Monad was born under some special aspect of the Divinity, as a man is born under a special star; and we may expect that the full glory of the Flame in all its Self-conscious Divinity contains within itself a dominant sound, the sound of its own birth-aspects.

It is not within my province to deal with the waking consciousness of man beyond the mortal bodies. Others will speak of the beauties of that waking consciousness which is the glorious possession of the soul which is nearing its perfection, of the waking consciousness which embraces the causal, or the buddhic, or the āṭmic planes. These are of the immortal Individual, and we of this first portion of the series are confined within the limits of the mortal person.

Let me, therefore, in conclusion, endeavour to begin the bridge which shall span the gulf between the mortal person and the immortal Individual, by making a few suggestions as to the control and preliminary development of that part of the waking consciousness which includes the astral and the mental consciousness.

We are concerned with three great departments in our ordinary waking consciousness: the mind, the emotions, the physical body. Most people, as I have already said, are their minds, are their emotions, are their bodies. But, as has been said in At the Feet of the Master, the body is our horse; and we may imagine ourselves as driving a team of three—the horse of the body, the horse of the emotions, and the horse of the mind. The 'we' is each individual jīvāṭmā or ego, which is the reflection of the divine Flame, the 'will' to manifest and to multiply. But we must drive, or we shall be dragged; and the science of growing life consists in the making of deliberate effort to hold and to control the forces of Nature, for such holding and controlling is the acquiring of self-consciousness. This effort is

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the science of Yoga, Hatha Yoga when begun from below, Rāja Yoga when begun from above, and in ordinary English we may speak of it as meditation.

Meditation may be said to consist in growing accustomed to the instrument in connection with which the meditation takes place, in gradually learning how to draw out from the instrument its various capacities and possibilities. And meditation therefore means deliberately and intelligently exercised attention from the higher to the lower. Creative attention is that which renders the various vehicles more sensitive to the finer vibrations from the less dense planes of nature; and it is this kind of attention through which our will must work, rather than through that form of attention which seeks to retard the process of selfconsciousness by maintaining the coarser, denser forms of manifestation. It is our business, therefore, to direct the waking consciousness towards the higher, and not towards the lower, by being alert in all our daily occupations whatever they may be, and in spending a certain amount of time each day in arousing the mind and the emotions at the command of the will. We do this by directing the thought and the feeling towards certain definite objects, through certain definite channels, and in this way the waking consciousness grows more alert, more self-conscious, and in its growth expands.

Meditation affects the mind by gradually endowing it with (i) one pointedness, (ii) flexibility, (iii) obedience. Meditation affects the emotions by endowing them with serenity, by cultivating the higher emotions and by eradicating the lower. And the result of such a meditation, sedulously performed, is to give an alertness to the

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physical brain, and consequently a promptitude of action which is ever the mark of growing self-consciousness.

Thus does consciousness work its way through sheath after sheath, first of matter of ever-increasing density, then of matter of ever-decreasing density. from the unconscious to the increasingly self-conscious. And as the Self becomes conscious on the various planes of manifestation, he withdraws inwards, leaving below the level of waking consciousness all that he has learned to master and to control. Inwards he retires, realising himself in plane after plane of finer and finer matter. until the spark has become a Flame, which finally shines in all its glory on its own plane, as did the Flame Then comes its turn to send out from which it came. its waves of growth and power, that all the life within its nature, all the life below the level of its waking consciousness (which is the plane of its Divinity) may grow as the Flame itself has grown. So does the unconscious part, without whose presence the whole would not have become a whole, receive the reward of its service, blossoming out into a self-sufficient unity as the bud expands into the full-blown flower.

G. S. Arundale

AND EVER SHALL BE

By A. J. WILLSON, F. T. S.

As it was in the beginning, Is now, and ever shall be, World without end. Amen

PEOPLE who belong to the Church of England well know the above phrase. Thus are they assured many times each Sunday, and on any other day when they are able to go and listen to the service. It would seem that the declaration concisely puts the position of general thought at the time the Theosophical Society came into existence in the seventies of last century; indeed the Society itself adopted as its symbol of the world-process a serpent with its tail in its mouth.

A month or two ago we noticed that, on the cover of one of the leading and oldest of Theosophical journals, the serpent had removed its tail from its mouth and was distinctly moving onwards; the circle now being merely a fold of its active body. The change seemed to us significant of the present day position of thought within the band of students who form our advance-guard. And what the Society thinks to-day the world will think to-morrow.

Men have thought hard and fast during the last decades. They have not merely repeated the words parrot-wise, as we did quite comfortably in our youth, but they have tried in some measure, however slight, to understand their meaning and to find out what is really signified by the symbol of the closed serpent and of "ever shall be". The parts that make up the circle and its contents have been roughly tabulated, and ideas are clarifying about much that used to be vague, thanks to the illuminative ideas gained from the pupils of Those who represent the fruitage of our humanity.

What is the origin of all things? Why are we here? What is the ultimate end of existence? How

can we prove a thing to be true?

It has not been merely one person here and there of great learning and intellect who has probed into these questions; but men and women like ourselves have puzzled over them and have tried to realise their beliefs—or non-beliefs—about that shadowy future which includes the shadowy past, and the present of man and of all around him.

When we first begin to think of these deep things our utter ignorance appals us, and for a time we often make ourselves a nuisance—nay, perchance even a butt for the jokes of our friends who are not yet troubled by such constant questionings. 'Darum,' is an easy answer to 'warum?' and usually satisfies. Further questioning seems senseless, or at any rate out of place and wearying to those who are in the full rush and enjoyment of delightful existence itself, full of youth and love and health and hope. It is only those who over and over again have found the end of such things, who have tasted equally the opposites and who are now beginning to put in order the accumulated mental results of sensation, who cannot escape such questionings and have to face them fully before they can settle down to

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profitable work. The haunting of such questions unfaced leads to madness.

Different kinds of people face these questions in different ways. Men who have not come across Theosophical explanations dub themselves agnostic or gnostic, theist or atheist, or employ the name of one of the numerous schools of philosophy to label their mental position. If they prefer to take a sweeping bird's eye view, they call themselves metaphysicians; if they incline to detail, they express themselves through terms of science. The same vital questions engage the attention of all, and most of them, pushed to their ultimate conclusions, however subtly enwrapped in high-sounding phrases, express various stages of hope or of hopelessness about the future of man. "As it was in the beginning, is now, and ever shall be" tolls its note of solemn finality over all.

It was the fashion last century to declare quite frankly that man in the flesh cannot know the things of the Spirit, that only God knows all and it is waste of time, and impious besides, to try, like Satan, to equal God in that knowledge which is power. The oldest religion, Hinduism, deep in its touch with human nature, gives images to the unevolved mind to play with and adore; while to the full-grown man it offers the profound conceptions and intricate reasonings of its Sacred Books—equally to play with, though the man may realise it not—until body and emotions are so trained and rightly directed as to be ready for wider conceptions of things—new dimensions of thought, so to say.

Some of us still definitely take the same position with all these and declare that man with his present brain and language is incapable of realising and

expressing what evolution ultimately points to, and the truth about the final 'how' and 'why' of things; but we add that it is our duty to try to know, because only by mastering all within our grasp do we grow. Hence we are deeply grateful to all trained pupils of our Masters who explore parts of the unknown, and report to us their observations in the best symbols at their command. Is not Truth the Will of the Ultimate, and does not that Will manifest here only through Laws of Nature and the will of man? Do we not see that the man with the strongest will imposes his aspect of truth upon those who are weaker, and that becomes truth for them until they grow beyond it? Do we not daily see how one man's truth is the untruth of another, so that only those on the same step of evolution see the same truth? Verily we must dive beneath the deep well-waters of illusion before we can test even one small portion of the truth.

Since 1875 people of a certain class have been studying and investigating and thinking along the lines indicated by H. P. Blavatsky and her successor, Annie Besant. They have begun to examine the content of the circle which typified the 'ring-pass-not' of our system, and have made bold analogies regarding larger circles composed of many smaller ones-whole universes in fact. They have followed the Hindu as he referred the all-including Brahm back to Para-Brahm and further still to Mahā-Para-Brahm, with still definite ideas—false or true—about the meaning of the words they used. And the result, as we have said, of these long years of patient thought, and daily practice of thought, is that the students are beginning to be no longer content to speak of a closed circle, but they H

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write of and imagine a spiral; though conscious that the spiral, like the circle, is quite inadequate to express what we shall some day be and know.

As it is by research and examination and strenuous living that we evolve and grow, we would ever deprecate a laugh at the honest enquirer, however far-fetched and senseless his queries are, for at any rate they show that he is not stagnant; and who can tell into what new realms of thought his questions may lead us?

On the other side we would not venture to criticise those minds, often far above our own in book-learning, which find satisfaction in the contemplation of moksha attained but to re-become of the earth, earthy; of breath out-breathed only to be inhaled, with small hint of that still deep-breathing which is a doorway to so much; of expansion only to contract; of sainthood won to reappear in after cycles as sinner once again.

We grant that all things may appear to return into themselves, but we hold that the appearance is but one more illusion—although an illusion that very readily flatters our vanity, and makes us feel that the human intellect can grasp the be-all and end-all of life. The great fallacy upon which such ideas are built is that the human brain, as it now is in man, is capable of comprehending things beyond a certain point—that the human can comprehend the divine. Can my dog understand why I leave him at home on certain days and take him out on others? Can he get into touch with the workings of my brain when I listen to a scientific lecture that throws vivid side-lights on certain problems that have confronted me in the machine I am constructing-problems that threatened to make void and null years of patient labour? To Ponto I am merely sitting

still in a place where he may not enter, and all the hopes and fears, and the intricate pieces of machinery have put together to do certain work do not exist for him. Let us not forget that equally—nay far more—non-conceivable by our present brain are the workings of the laws that rule the Universe; whatever the idea of laws may imply behind the maze of illusion which we have woven around them. The oft-quoted comparison between a beetle and ourselves, and ourselves and a higher intelligence, is feeble, we believe, we hope when placed beside the immensities, the inconceivable heights and breadths, which the future will reveal to us in the All which is the Self—that Darkness which is Light too brilliant for our weak eyes of to-day to respond to.

For this is the hope of some of us. hope, with all the earnestness of which we are capable, that we cannot in this our present physical brain understand the workings even of this earth. Could we begin to feel sure that we could do this-so conscious of and dissatisfied with our present limitation are we-extinction would be the one boon to crave after; and utter despair might unite us with the desperate, who obey no law because they know the law-maker to be no wiser than themselves. us who hold such views are doubtless often looked upon as unable to comprehend metaphysical ideas and therefore are not regarded as deep thinkers. This may be true, but it is certain that we have had to meet and do our best to solve that ever recurrent question of the ultimate truth, until it threatened to become a night mare of despair and to undermine our whole nervous system. No solution seemed possible. The answer ROH.

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to one question only led to a deeper question still, for "veil after veil uplifts" only to show "veil after veil behind".

If, at last, day by day the ground seems firmer under our feet and hope walks beside us, it is because our struggles led us to review our physical and emotional and mental make-up in order to realise how far we are capable of expanding. How far can we comprehend the work of great thinkers, artists, architects, inventors, poets, and mathematicians? If we find ourselves capable of seizing the broad outlines of such men's work by turning our careful attention upon it, we may presumably take it for granted that their details also can be mastered, given sufficient time and care. And this brings us to recognise that one life has only enough force for us to master one subject in its fulness; and we can provisionally accept the hypothesis (if inner conviction does not proclaim it true to us) of the many re-births of the same ever-continuing entity as a good one to work upon. Good enough in fact for us to risk one life in the attempt to prove its truth.

With this resolve, we review the teachings of Theosophy and trace, link after link, the expanding chain of consciousness as therein described. From the possible attraction of one metal for another, up to all we are told of the One that embraces the all, the vision, whether revealed by the "still small voice" or in the all-containing imagery of the Bhagavad-Gīṭā, extends as far as our thought can now reach. In all the words used we see that the seers are using the limited to describe the indescribable and limitless, for their words are but weariness or bathos when taken literally; and we begin to realise the limitations of language, even in

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those most skilled in word-combinations. It is only by 'not this,' 'not this,' that we can arrive at some idea of what higher conditions are not—never at what they are. To know things as they are we must become them is an axiom which we find literally applies. Analogies are helpful, but must not be carried too far. "As above, so below" is probably true, but our conception of what the phrase means changes as we evolve.

We all at times find it easy to grasp deep teachings and to know them true. It is in the everyday life that their reality vanishes; and, as we are in earnest about finding an answer to our 'whys,' we have seized a moment of inspiration to dedicate our lives to the search, fully conscious that we risk nothing, because all is valueless without that answer.

So we decide, and turn our will to know-to follow the path pointed out as leading to the next stage, that of conscious co-operation with the pioneers and leaders of our race. At first we spend our time in jumping. We think so much about our goal that we miss the step nearest to us and make futile efforts to pass, by one bound, from the depths to the heights of thought. But many falls and severe bruises and a growing conviction that we are involving others in our tumbles gradually steadies us down, and we begin to search for the next step. It is so lowly and so covered with the common-place, it has so often been pointed out to us, that we are apt to overlook it as unworthy the attention of one who aims so high. We have heard of it at our mother's knee, from masters and pastors, in books, in talks: "Be good." First come the homely virtues, then the heroic ones, and after them flock the clevernesses and powers. And he who scorns the first,

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finds in the end that the knowledge he desires will have nothing to do with him.

And then begins the slow descent into the valley of humiliation. For we have first to make acquaintance with our faults, before we can learn how to transform them and make of them our virtues. And such demoniacal and clever imps are our dear vices and pet failings that we become a horror to ourselves and a scarecrow to those about us. So dark is this valley that only the Ariadne-clue of our fixed will guides us finally to where one ray can break the gloom. But light once glimpsed, all gradually becomes clearer. We cease in time to fear our faults and learn to dodge them; and finally to overcome them by their opposite virtues, and our weaknesses are found to be stepping-stones to strengths.

And so, year after year, ever more and more does our understanding of the magnitude of the work increase. Lifetimes are now seen as possibly required, where we thought of years when we began our task. The work becomes more difficult, but the growing comprehension compensates for that; and new vistas constantly open before us of possibilities in nature and in man undreamed of hitherto. We perceive that literally we have to be the 'why' in order to understand it, and at times we begin to sense the 'why' in the present. Those who have solved more problems than ourselves become our guides and helpers; those who are still at the initial 'why' become those whom we can help, whose way we may perchance lighten through the dark valley. And so on, and on. . . .

A. J. Willson

THE PLACE OF BEAUTY IN HUMAN LIFE

By LILY NIGHTINGALE DUDDINGTON, F. T. S.

Beauty: the Vision whereunto, In joy, with pantings, from afar, Through sound and odour, form and hue, And mind and clay, and worm and star—Now touching goal, now backward hurled—Toils the indomitable world.

William Watson

THE apex of materialism has been reached. Materialists themselves, weary of earth subdued, fawning at their feet, sigh for new worlds to conquer, and turn to the air. An aerial 'reign of terror' now threatens man. Metamorphosis of the Motor. As we gaze, it becomes Pegasus. Transmutation in the world of Mechanical Force, the steel and iron of commerce crying out. Yet, as in all transition times, a new impetus makes itself felt, another impulse stirs cosmic and national pulses.

Man turns again to Nature, in the hope that, resting against her mighty heart, he may feel once more the beating of his own. Garden cities and villages, the new civic art of town-planning, all point in the same direction. Once again, history repeats itself, and we stand on the threshold of a new Renaissance: Beauty shall be reincarnated in daily life—a hope and a prophecy. Beauty, a spiritual dynamic force. Personified in the soul of

the people, a necessity, neither an 'extra' nor a luxury, if the nation is to be composed of human beings, not machines—this, and nothing less, is the place of Beauty in human life. Mrs. Besant says: "Ugliness is not natural to us; it is artificial. Beauty is the natural expression when you live near to Nature. . Human life needs beauty in order that it may be great." What is this but the exaltation of Beauty as a spiritual force?

Beauty is beyond all pairs of opposites; the vehicle of Perfection, the last stage on the form-side of evolution, sharing with Religion the divine re-creative faculty of man the thinker—symbol and shadow of the holiest, in the height and in the abysmal depth.

It follows, then, that the typal artist is Beauty's high-priest. To him who elevates the Host of Beauty, it were desecration to exalt any elements save that bread of thought, that wine of love, which, mingled, make the mystic communion of transubstantiation. And yet how often, still, do we hear such phrases as "O yes! Very beautiful, no doubt, for those who have time for such things, but I must give my attention to what is necessary," thus degrading Beauty to the level of an 'accomplishment'. In the life of the Cosmos-whose Breath is that Being whose artistry is Creation, whose craft is Manifestation—Beauty is the typal law, the vital necessity. We see splendour in the Cosmos viewed as a whole, perfection in the "separate delight" of the "The heavens declare the glory of God, and the part. firmament showeth His handiwork"; there is "one glory of the sun, and another glory of the moon," yet are they not different glories, but the same Glory. The

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¹ Buddhist Popular Lectures.

perfection of titan and fairy are both unique, according to their own genus, and we have no right to limit or confine perfection within petty bounds of mere personal predilection. But, on the other hand, Beauty-lovers may (indeed, must) raise protestant voice against all that is ugly, that is false, pretentious, shallow and aimless, in life; for the warrior-artist "goes forth to war" against the destructive forces of Philistia; for sincerity, depth, expression, are among the immortal canons of Beauty.

Auguste Rodin, sculptor-philosopher, one of the few great living artists, speaks with no uncertain voice on the subject. He declares that whatsoever has true individual character, reality and sincerity of being, constitutes Beauty, when seen through the artist's eye, envisaged by his consciousness. Indeed, Rodin's definition of an artist as "he who sees" with eyes, heart and brain, is a definition at once mystical and intellectual. No vision less than this three-fold beholding is pure artistic vision: therefore is the vocation of an artist a votive life-life dedicated to the service of Beauty; and there is room for the warrior-priest within her ranks-one who not only feeds his own fire of inspiration with the transmuted essence of every power and faculty, but who also goes forth to war against the foes of ugliness, falseness and impurity. bounds of Beauty are catholic and universal, they are no "narrowing nunnery walls" of particular forms, styles, and cliques. There is no mode in Beauty but the universal manner, no conventions save the ancient codes of harmony and proportion. Whoever seeks to limit and constrain Beauty is no true artist. Yet there are certain structural limitations, wide and universal;

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according to these measures the cosmic architecture is formed and framed: is, because though they are everancient, yet they are of perpetual recurrence. The pride of the past, the glory of the future, are written in the same runic tongue; it is only that we are thrown upon an age of analysis and dissection, the era of the engineer. Yet, amid the crowd of desert-wanderers. some there are who have climbed the mountain of promise, whose eyes shine with prophetic fire, who know that earth shall once again enshrine the King in His Beauty. Listen once more to the master-sculptor:

To the artist, nothing is ugly except that which is false and artificial, which seeks prettiness instead of expression, which is mincing or affected, smiles without meaning, struts and preens itself aimlessly, all that has neither soul nor truth, every empty appearance and parade of beauty and grace—in short, all that lies.

This gift of true vision can be cultivated by all who will take the trouble to think for themselves, instead of feeding their mental bodies on stale remnants of other people's thoughts. Nothing original can draw nourishment from by-products: yet what is there, among a world of men, rarer than the man who sees, thinks, feels, from his own centre of the wheel of life? For the exercise of creative power, the creator must arouse and energise those hidden fires whose furnaces abide within the depths of being.

No man wins immortality until he becomes a creator. "In the Image of God made He man," and not until man reflects that Image does he realise his true birthright—man, son of God, with feet to spurn the mire and tread the fire, wings to raise himself to the clear air of thought. First he learns to

Auguste Rodin. Discourses on Art.

walk, and then (when his feet have taken him as far as feet can go) is the psychological moment for the discovery that he has wings. Beauty gives this power of flight: the most perfect beauty is that which 'stirs' or 'moves' the beholder or the hearer. When we perceive beauty we draw nigh to those occult currents which emanate from the vortices of the Creative Mind. Plato says somewhere: "When we approach Beauty we become conscious of shuddering vibrations within." They do but convulse these mortal frames in response to that divine anguish of travail which is at the heart of all birth-processes. Beauty exalts man, by reason of this motive-power. He is "taken out of the selves into the Self," which is the occult significance of the phrase 'taken out of himself'. Beauty is thus the Way of Ecstasy, yet she has her Stations of the Cross. and all the paths are One.

Where many ways meet and part, bends down the consecration-star, whose beams are illumined with a ray of "the All-Radiant," whose Face is veiled from mortality, lest Its Light should blind; that star whose beams take the form of a cross. This is another of Urania's mysteries; she holds in her hand a crown of roses, and hidden beneath their colour-fragrance lurk thorns, which shall bring rose-red blood, "roses of blood," to whomsoever shall be found worthy to wear her crimson coronet. Roses and Thorns-Crosses and Star-beams, Gethsemane and Parnassus-Valley of Shadows, Summit of Heart's Desire. Who shall say that Beauty is not Muse and Mother to the pilgrims of light and night, the Beloved of both votaries? For, behold the beauty of earth! Beauty's essence hides within the wine pressed from the wild grapes on the hill-side, and in the chalice CH

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wherefrom the Master of the Feast bade His disciples drink the "new wine of the Kingdom". The fairest earthly beauty is that which sets the soul on fire. Her priests know the full meaning of that state known as 'divine discontent'. For, as in the spiritual myth of Dionysos, wherever the God drew nigh "laughing, with fire, spear, and flowers" in his wake, there life reawakened, spiritual life, which brings so-called death and destruction in its train; so wherever Beauty calls to the spirit, mortal life will be more of a tragedy than a comedy. A joyous tragedy, and let none question the truth of this phrase 'a joyous tragedy,' for all Dionysian Spirits are witnesses and living instances thereto. If the dross be not burnt away, how shall the gold shine forth? Gold is the mystic alchemical element of all Dionysian Spirits, votaries of Beauty.

To the over-fed (in every department of life) Urania makes no appeal—to him who is stuffed with the upholsteries of life, gorged with sumptuous viands. These have sold their birthright for a mess of pottage. Neither does Beauty's call reach those whose hearing is dulled, whose eyes are shadowed by blinkers. Most people wear blinkers, though only a few know that they wear them. How few dare to live! Life, unexpurgated, unadulterated, is too formidable for the majority. They prefer blinkers, disguises, pretences, or, at the worst, anæsthetics. Existence takes the place of Life, and is spent on the banks of its river. There is much talk, in certain circles, of "killing out emotion". Few persons now-a-days are capable of one great emotion; lust and selfishness stalk rampant, as ever, but love, great and pure, with the greatness of fire and the purity of dew, is conspicuous by its absence from the world to-day. A

great love means a great life, and to-day is, above all, an epoch of little lives and myriad undertakings. Men do so much, there is no time for thought or love—haste is inimical to both. How many among us respond to one pulse-thrill of that Cosmic Being who holds the keys of spiritual passion, that ardour to whose threshold a great passion alone can lead man? Men go, blind, halt and lame, through many a life. Fear is the tyrant who cripples the Soul.

He who has not been on fire with Beauty has never lived, he has only existed. It matters not into what form may flow the divine passion of the finite for infinity, it is a ray from the Rapture of the Whole. It may shine forth in the beauty of an idea, or an ideal—a human being, or the love of humanity as one great Soul to be redeemed by the power of love; or it may be the passionate adoration of that Being whom we invoke as the Spirit of Nature; or of Love Universal both cosmic and human.

A thousand shrines in every temple burn, And at each shrine I bend my knee in turn.

But until the agony of that burning has been undergone, 'the ordeal by fire,' no worshipper of Urania is received into the Temple, even as humblest Server. There is the whiteness of fire, and the whiteness of snow: Beauty's votary must become both.

Occultism tells us that, from the fiery triplicity of the Zodiac, all life on every plane is lit, fed, sustained, and ultimately undergoes the life-metamorphosis known as death. Fire is the source of all—the three, seven, and forty-nine fires.

Fire of the Mind. The sacred illumination of Wisdom, born of the passion to know; the fire of the Gnostic.

1 W. S. Landor.

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Fire of the Heart. The ever-burning white flame of spiritual ardour; the life of the Bhakta, Devotee.

Fire of Motive-Power. The flame of the Server and Warrior; that which makes of life's 'great adventurers' torches, flashing through the dim shadowland of earth, crying in answer to the call to high emprise, "Here am I, send me."

Astrological students will readily correlate these fires with the currents flowing from the æthers of Jupiter, the Sun, and Mars respectively. The arcanum shrines of Life are thus ringed round with fire-circles, flames of inhibition to all who shun those barriers between seen and unseen that can only be burned away. The seer of old came down from the Sacred Mount, his face aglow with the reflection of that fire which seers, poets and lovers behold and feel unscathed—the Glory of the Lord.

The Fire of Beauty follows the law of all firethe "fiercest heat is born of whitest flame". Bhaktaflames burn on many an altar, in varying degrees of heat and purity, yet how often is lukewarmness, falsely called temperance, exalted as the beginning and end of virtue and wisdom. Great minds have thought otherwise. Leonardo Da Vinci, who in his devouring passion for knowledge gave himself, his whole life, as an offering on its altar; Dante in the divine descent of his votive passion for Beatrice, symbol of Heavenly Beauty Giordano Bruno, who gave his body to be burned for the truth of his vision of that Unity of All Things which was vouchsafed to his great mind—these three men yet live, though they died many deaths for love.

Beauty, then, is both the Sun of Life, the Law of Manifestation, and a two-edged sword, whether its light be that described in the phrase, "our God is a Consuming Fire," or that ever-burning splendour whose outer name is Beauty of Woman—set within such symbolvessels as Helen of Troy:

The face that launched a thousand ships And burnt whole kingdoms.

The fire-potency of Beauty burns faintly in these latter days, though soon to be re-kindled by the breath of a Renaissance already at its dawn. Self-Righteousness, the creed of all smug pharisees and self-contented prigs, is one of the curses of our land, and one of Beauty's direct foes. The parable of hypocrisy and humility is as relevant to-day as in those far-off times wherein the Master Jesus used for two of his sublimest spiritual poems the mediums of a man who was a publican, and a woman who was a sinner. On the Cross, one of his sublimest promises was to an outcast: "This day shalt thou be with Me in Paradise." It may be that to-day the Master shall reveal Himself to many a branded shape of shame. "I came not to call the righteous, but sinners, to repentance."

Let man, then, never waste force in fearing lest he should love too well, for that were an impossibility. Wisely he may love, for wisdom will not quench the torch of inspiration, nor cool the ardour of pure poetic passion. From Love's diamond-soul shine forth prismatic rays of selflessness, fidelity and purity. In the privations and profanations of Urania lurk selfishness, satiety, impurity, mocking apes simulating her holy image. No word is more profaned, disdained to-day than this of Love.

Disciples of Truth, Holiness, Beauty—by them is known the cipher-language whose key is Selflessness.

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True Love doth traffic not, nor barter for return, It doth but shine and burn.

The shapes and forms of Love are multitudinous as the various types of men; each has its corresponding discipline. There is the love of Pan, of Prometheus, of Psyche and of Urania, respectively, with ritual graduated in steps that shall lead the learners onward from the pastoral forms of shepherd-worship, to the adoration of the Magi. Yet both shepherds and Magi alike adored the Christ. The same potencies are at work in the world to-day, sleepless ministers of Urania, Apollo, Dionysos, Aphrodite:

Needs only mystic eye and ear, to see and hear.

These are some of the fiery paths which wind through and out of the world: Service-Love—human torches, whose fire ignites the sanctuary-lamps; Votive-Love, that keeps the fire on the altar of life ever-burning; Sacrificial Love—the rite of the Redeemer, who descends to perform the most sacred ceremonial act, the Communion of Mingling, wherein the greater makes himself one with the lesser, the Feast of Union.

So, from these forms and modes of Love, proceed those potencies of Beauty, whose "light perpetual" illumines the Eye of the Universe.

In the water of human passion, bitter and turbid though it may be, on some calm eve is mirrored the form of Apollo, sweet-sleeping on that dark breast. Thus the Divine Incarnation is enacted in perpetual recurrence of the masque of the elements, and in the cosmic symbolism are written the Poetry of the Universe and the Music of the Spheres.

What is man, then, that he should draw a dividing between sacred and profane? Yet he must pierce

through the crusts and skins of dissection and analysis, ere he is permitted to approach the art of arts, the science of sciences—constructive synthesis, the coordination of the whole through organisation of the "Through the grave and gate of death" winds the ascent of Life Immortal: in the humiliation of failure, in the swamp of despair, in the mire of foul experience, amid wreckage of defeat and the blinding fog of fear-from each of these springs a power born from weakness subdued, temptation overcome, a strength invulnerable, a force impregnable because its "towers of dread foundation" are "laid under the grave of things". By the lightnings that fall from heaven and strike all that is mortal, by the fire of that glance. the immortal wakes to birth, the Son of God awakes and shouts for joy: the individual is "saved so as by fire".

This, then, is the place of Beauty in human life its sublimation, the hope of its calling, the promise and prophecy of fulfilment.

"On earth the broken arc"—struggle, failure, defeat.
"In heaven the perfect round"—the world of aspiration, and true reality: in that kingdom shines and glows, entire, the Orb of Beauty.

Lily Nightingale Duddington

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By SUSAN E. GAY, F. T. S.

IN that ancient story preserved in the Christian Gospels, the drama of the brief life-work of Jesus of Nazareth, called the Christ, aspects of human nature are given as in a mirror—a picture of life as it is rather than as it should be; and, sad and regrettable as that must always be, it is powerful in its truth. Doubtless those books present a drama of Initiation; doubtless at some period of our planetary life One appears who lives out the immemorial legend of the Sun-God; doubtless there are passages which can only be interpreted by the illumined eye, and, without doubt also, is given a series of incidents which might have happened, and which did and do occur in human life, wherever a great cause is in the balance, and human beings are drawn within its influence. Hence the value of these books: the instructed recognise the eternal truths; others may grasp the human realities which may be met with here and now.

One of the most striking episodes—perhaps the most striking of all, since it occurs at the tragic close of a life which had been one long battle with ignorance, pride, bigotry, and exclusive sacerdotal authority—is the story of the attitude of the immediate followers of Jesus of Nazareth at His trial. Those few had seemed to understand Him, to be willing to share His outward life

and to range themselves on His side. But their eyes were fixed, not on the intervening sorrows but on the remote triumph which it seemed to them that they would share. In other words, they forgot that the true worker counts on no personal triumph, but is content to work for one thing only, sure that this being a blessed thing shall prevail—the Truth. That hours of agony, of utmost hatred, would assail their beloved Teacher, and involve them also in the deepest sorrow, seemed as naught.

But the hour came; and, as it drew near, it brought such severe and personal searching to each of them, that not one of those called and apparently devoted disciples could stand the test. He whom they thought was indeed the Messiah—who had spoken as had no other man; who was to found a kingdom wherein truth and righteousness should dwell, and into which they should enter—was arrested as a common criminal, a breaker of the law, a man whose varying tides of popularity with the multitude had receded into universal condemnation. On His pure head was hurled the accusation of guilt. They could not face it; they could not share the disgrace of being followers of a man so discredited; they could not pass the test; and they did what human nature generally does in such circumstances they "forsook Him and fled". Probably nine hundred and ninety-nine out of a thousand readers of that story who go to church to commemorate the crucifixion, and hear devout sermons upon it, sitting comfortably in cushioned seats the while-would have done just the same. Persons have small pity when their own reputations for respectability are at stake, and it is no easy thing to avow oneself a friend of 'the accused'. CH

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One indeed, called Peter, followed the Master afar off, loath to withdraw entirely from Him after declaring that he would die with Him. But he, too, was overcome by the power of the terrible scene; and when he heard one and another accuse him of having been one of the associates of 'the Nazarene'-one of the same sort, and just as guilty—he burst into a passionate denial, and with all his force uttered the lie: "I know not the man!" That denial, thrice repeated, had been foretold by the Master, and there is the record that He turned and looked upon Peter. What a look must those eves have held—no need for words—when they spoke in a silent glance that which was beyond all speech! Overcome with sorrow and remorse, Peter "went out," it is said, "and wept bitterly".

> I the Inheritor of Holiness, The Knighted Guardian of the Mystic Grail. Lo! I am lost in deep and dire distress For I have loved the best, and yet could fail!

He had lost not only the beloved Master—for He was doomed-but his own self-respect. His was the lost opportunity. Never might such a one come to him again, for it was no common episode. Rarely do the great Teachers, the Messiahs, appear, and to him had been given the power to help through constancy. It had come—that opportunity for fidelity, for heroism, for sacrifice, for self utterly laid at the feet of Him who was facing the world's scorn to redeem it—and it had gone out of his reach for evermore during the ages, beyond his power to change or to withdraw. born at such periods, to welcome them, to prepare for them—what a privilege! And if called upon to sacrifice something on behalf of one of those great events, what an opportunity! "Weighed in the balances and found

wanting" is all that can be said or thought concerning that pathetic and most human story. Whether this man wrote one or other of the Gospels, whether the closing scene was a tumult or a solemn trial as penned, I care not; for ever do they convey deep lessons to those who understand, for ever are they true.

Let us turn now to these days of ours, and ask ourselves whether out of the long past we have won intuition enough, experience enough, to grasp the opportunities that are ours to-day. There are pathways before us that are being missed, and missed by many whose eyes might have been open to see more clearly. The signs are all around us that a great and marked change is imminent, that our world is ripe for the coming of One who shall so appeal to the heart, instruct the mind, and fill the soul, that help and comfort will be held out to all. To "save to the uttermost" needs that the heart shall feel, as well as that the soul shall be uplifted. Small wonder is it that the blessed Messenger, the Christ, is about to return to finish that all too brief work of the past; to explain it as no other can; and to link it to those other great religions that all may become a harmonious whole, and that which divides may be changed into that which unites, as all true religion should. Surely it is the one thing of all others that the Founder of the last great religion would do, the conditions having become in every respect ripe for such a manifestation. And not alone this time does He come. A great Society, a special Order, certain disciples, all have been and are being prepared beforehand, and a wonderful silent power is going forth influencing all who are receptive among many peoples and in many lands. Lack of observation, of intuition,

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alone will shut this out; a lack of the discernment which perceives the plan. The world-wide intercourse of land with land; the knowledge that has been so fully gathered on the outer plane; the partial and partly ignorant acquaintance with psychic conditions; the failure of the current religious teachings; the ignorance of those laws of life which are vital to further progress: all these have created a crisis which asks for an enlightening voice, to which in the future there can be no reply, which can never again be misunderstood or wrested to evil ends.

Surely the opportunity to help forward this great work is one which none should cast away. Those who are satisfied with the aspect of truth which suits themselves forget the multitude. One with the power of love in him must reach it. And the foundation-stone of the Coming Era is Love. Happy are we who have the privilege of doing anything, however small, to prepare for this coming of Him who is called the Lord To stand aside in cold indifference when it is ours to welcome and to help, surely this would again be a lost opportunity, and one which may never return. Especially is it sad to reflect that those special messages which have been sent to that great Society-which in itself was a preparation—from the Masters who know, through H.P.B. who gave us The Secret Doctrine, through Mrs. Besant who perceives, awaken no response in some of us. We shall not be called twice.

True—only the few possess that assurance before which all doubt dies. The certainty of those who know, however, makes it hard for them when the wondrous joy of the Seer is met with coldness—believed in so many things, distrusted only in this!

Oh could I tell ye surely would believe it!
Oh_could I only say what I have seen!
How should I tell or how can ye receive it,
How, till He bringeth you where I have been?

To turn, then, to events within our Society, that is and has been destined to train for understanding and strength, and calls also for reflection. Trials come, inevitably, since the occult law that darkness is arrayed against light is true now as it was of yore. But they are all tests—tests, which no mere cold logic and intellectual ability can hope to stand, to be faced only by the strong intuition, the spirit of love and brotherhood and the unshaken strength of inmost conviction, which knows, and cannot fail. If the spirit of love is violated for no just cause, for no cause that penetrates beyond the surface, then the burden on those who lead becomes a heavy one; and those are made sorrowful, who see and know more than others possibly can, who carry the flag.

Here again are lost opportunities, which pass down the tide of time and never return.

To pass on: an opportunity now faces those who lead in the Church of Rome, Church of many saints, of prayers for the departed, of experiences of spiritual presences, the still half-conscious guardian of some occult teaching, all of which of late have been more understood, more appreciated by a sister Church and many outside. Now is her hour, if she but knew it. She strives to 'convert' and to hold to her past, but that is not the way. Useless the weak apologies for the 'holy' Inquisition, the autos-da-fé, the massacres, the persecutions of centuries, all begun under her auspices, by her initiated in the search for power, during that fatal because unripe union of Church and State. They will influence none who

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remember unbiassed history, and know the records existing yet, which tell the tale. The facts are damning. What, then, is the one thing to be done to win that stern and restricted Protestantism-through which nevertheless liberty of thought, in repudiation and fierce reprisal, was so dearly bought—to the understanding which will make concord? To cast out for ever the cursings of the past, the idea of heresy and the desire to slay the 'heretic'; to acknowledge that the love of power and force and cruelty were blunders and crimes such as no true religion can endorse; to realise that even if karma brought some to the dungeon and to the stake, the last to have been the agent of it should have been any religious institution which called itself the Church of God. Nor can we forget that there were countless martyrs, those whose consciences were among the holiest things they possessed, who suffered because they would not acknowledge aught that to them was false or wrong, who stood for freedom, for larger truth, for purity, or for the facts of science. Surely they followed the footsteps of the Master, and wrung by their untimely fate that heart of Love which so few seemed to understand! Of many of these it was sublimely true:

These were Thy Church, Thine inmost shrine,
Thy saints, Thy sacrament,
Because they shared Thy cross, and knew
The glory that it meant.

Useless the belief which is forced; futile the creed which is a chain.

Greater than creeds, greater than rites, greater than inspirations, than seership, is the spirit of Love. It is the divine quality. Without it not an atom could exist, not a world be built, not a Saviour could appear to teach

mankind. It is the crown of Buddhism that it was never stained by persecution.

So long as the priest of any Church justifies bloodshed, whether in past or present, so long does he help his Church to lose her opportunity—so long must that Church be blind to the coming Messenger, coming neither for this creed nor that, but for all the world, and bearing the heart, the spirit, of all the faiths!

To look back—whether we do so as an institution, or a society, or an individual—and to perceive that the hour passed by, and the right choice was not made, the choice that was vital, that was fraught with far-reaching issues—ah! that is the saddest of all things, the blunder that can never be repaired, because that hour returns not and never again is ours. The pang of remorse makes itself felt, it may be here, and very certainly on 'the other side'; for knowledge comes at last and awakens, although for one divine deed it comes too late.

To draw near to something infinitely beautiful and sacred, and to turn from it to the momentary expediencies and common interests of earth is to cast away our best. From that fate may Love for ever guard us!

Susan E. Gay

THE ROAD MAKER

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By H. J. GILLESPIE

Editor of The Smart Set

"To Fabrius Penatius Ulpian; a centurion of the Twentieth, the victorious, the faithful; a builder of the Road."

Roman Inscription.

Let other men be Consul twice
Or dream of triumphs down at Rome;
I offer thanks and sacrifice
That I have made the Road my home.

The Eagles scream before the storm,

They strike—and think the work is done;

What they throw down we must reform,

We know the task is scarce begun.

The "Lex Romana" cannot take
The swift red way the Eagles go.
With pick and shovel, stone and stake,
We make the Roman borders grow.

Dawn follows dawn across the waste,
The stars swing down unalterably;
So without turn or halt or haste,
We take the Road from sea to sea.

We build not for to-morrow's strife,

Nor is our battle ever won.

The Road goes on from life to life,

And we work on from sun to sun.

Cæsars may rise and Cæsars fall,
Imperial Rome herself decay—
But while the Road endures, not all
The work of Rome shall pass away.

The armies of the after-days

Must march along the roads we made;

Who would another Empire raise

Must build upon the stones we laid.

On Baiae's shore the greybeards fight
About the cause and end of things;
But which is wrong and which is right
Is naught to him who builds and sings.

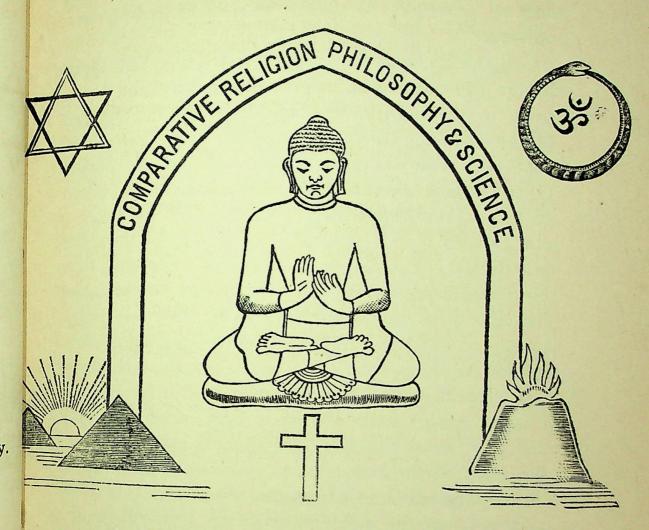
He knows that, whether right or wrong,
No thought can ripen into deed,
Or help the rough, untutored throng,
Without some Road to serve its need.

Therefore I take the ruder task,
Nor seek for the Eternal "Why,"
And for my recompense I ask
The wide dawn and the wind-swept sky.

So may I pass from ridge to ridge,
Until I reach that silent stream,
Which even Romans cannot bridge,
Which gives no torch an answering gleam.

And when that stream, by Charon stirred, Shall bear me to the shades' abode; Write on a milestone just the word: "Penatius—builder of the Road."

H. J. Gillespie



A BUDDHIST SABBATH IN CEYLON

By F. L. WOODWARD, M.A., F. T. S.

THE light is breaking in the east. Already in the gloom of the tall trees the squirrel's strange chirping bark is heard, and the hoarse grating cough of the monkey mingles with the coppersmith's metallic note and the 'earliest pipe of half-awakened bird'. Dawn is at hand. Already ka-ka, the black crow, is impudently demanding his early meal. Yet a few moments

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and the sun will strike the brass pinnacle of the temple, and we must offer flowers as he rises, so let us hasten onwards.

It is a Buddhist holy day, New Moon or Full Moon in the dry season, or maybe Wesak Day, the day of days, in Lanka-Dīpa, the land beloved of the children of the Lord, the fairest isle on earth, where the yellow robe still studs the palm-groves, and the white dome of the dagaba gleams beyond the nameless blue-green of the tracts of paddy-fields. So we bathe and don the simple garb of the upasaka—lay-devotee—a vest and two white cloths, upper and lower. Thus clad, bare head and foot, like Roman senators in city garb, we join the little groups silently making their way to the temple on the hill. At the foot of the long stone stairs leading to the sacred place are women and children. also clad in white, bearing flat baskets of flowers, the fragrant nāmal, arlia and white jasmine, or lotus, pink and blue and white, blood-red hibiscus and golden sunflowers, and the huge sheath of areca blossom. Here, too, is a small band of youths, white-robed, about to take with us the eightfold vows or attha-sīla for the first time in this life. There is just a touch of chill in the air, and some have drawn their upper robe over the head, and at a distance look like hooded nuns. is for them a solemn day, marking the desire to be also of those who have set their faces towards the stream, a mark of admission to the outer court of the true community of Buddha-putțā, sons of the Buddha.

On this holy day, when especial influences are shed upon the earth, especial merit may be gained by those who keep the eight vows, the layman's five of every day and the extra three and perfected third

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² Ibid, iii, 70.

precept kept by those who wish to take a further step. By taking the full ten vows one is, as it were, an ordained monk or bhikkhu. For said the Buddha:

He who would be like me should truly keep The eight vows on the eighth and fourteenth day And fifteenth of the half-month of the moon, As well as in the monk's retreat.1

For beneath the shadow of such an one, living the righteous life, as beneath the shadow of a mighty tree, his wife and children, relatives and friends, and all dependent on him will assuredly prosper. Thus, again, in a stanza are set forth the duties of the day:

> He who has taken all the Precepts Eight Kills not, nor steals, nor speaketh words untrue, Nor dulls the brain with drugs, and from all deeds Of lust abstains; nor does he eat at night Or at forbidden seasons; nor with flowers Adorn his body, nor use scents, but sleeps On a mat spread on the ground. This is the Fast With the observance of the Precepts Eight. Thus by the Buddha, the Enlightened One, Who hath all sorrow ended, as the Path To end all sorrow, this hath been declared.3

"Punnāni katvāna, (by working merit)", say the stanzas, "great fruits are gained for this life and the lives to come, whether in this world, or in other worlds unborn". And it is by this acceptance of the Dhamma, the Law of Life, by working in harmony with it, that the Buddhist hopes to attain the perfect harmony, one touch of which will liberate him for ever from the ceaselessly-revolving wheel of samsāra, evolution. All the wealth of oriental imagery is employed to add lustre to the merit thus acquired. Listen again to the Buddha's words:

The sun and moon, the sight of which is sweet, Move to and fro, and in fixed bounds give light, Dispelling gloom and shining in the skies. ¹ Anguttara-Nikaya, iii, 37.

Within this Cakkavāla¹ these are pearls, Gems, cats'-eyes, Singi gold, Kancana³ gold, Kātaka and Jāta gold—yet all of these One quarter of a quarter are not worth Of merit gained, resulting from the Fast With the observance of the Precepts Eight, Just as the light of multitudes of stars One quarter of a quarter is not worth Of all the light shed by the moon alone. Therefore the man of virtue and the woman Who keep the Fast and keep the Precepts Eight, Performing merit fruitful of results, In the heaven-world are born without reproach.

While such thoughts as these have been passing through our mind, we have already climbed the long flight of steps and reached the sand-strewn court whose central figure is the skyward-tapering dagaba, the dome-shaped relic shrine, whose blue-white graceful cupola pierces the dark green of the surrounding jak trees, and the sacred bo-tree, where already the are busy at their morning meal. Here, awaiting the coming of the officiating monk, stand in little groups some fifty men and women, whiterobed and silent, each carrying on his arm a white cloth or towel, which will be used to spread upon the sandy ground during the act of worship. A subdued but joyous crowd. Glancing over the faces, one finds no trace of that pessimistic resignation which the ignorant always attribute to the followers of the Buddha. Sorrow there may be in the world. True, this is the note of all religions; but to meet it with joyful hearts, with confidence of ultimate success, because the lives are many, to be as merry as one may, that is the keynote of the Buddhist life. Here is not ignorant idolatry, but devotion to One who has attained; and on this day we mean to tune up the strings of our whole being, it

¹ World-system.

² Id. loc.

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only for this single day, and we purpose to be Buddhaputta, sons of the Buddha, and like unto Him and His perfected monks. That is enough, not to fail or come short for this brief space, from now till to-morrow's dawn, this brings peace for the now, and merit, we think, which shall support our footsteps in troublous times, and lead us along the Path of Him who hath thus come and gone, Tathagato, to the lotus feet of the Lord Metteyya, who is yet to come.

First we must take sil. This means asking the monk, who has just come out of his vihāra, or dwelling, in the temple-court, to say for us the Pāli ritual, which we repeat after him, phrase by phrase. We gather round the big dāgaba or relic-chamber, against which stands the monk, facing outwards; spread our cloths and kneel, thrice bowing with the five-fold prostration of head and folded hands, body, knees and feet. There is a moment's silence. Then all repeat the triple invocation, words of power, the nāmaskāra to the Buddha.

Glory to Him, the Blessed Saint, the All-enlightened One.

Now the clear tones of the monk sound forth the Tisaranam, the Three-fold Refuge, which is repeated by the prostrate throng.

To the Buddha for refuge I go.
To the Law for refuge I go.
To the Brotherhood for refuge I go.

This three times. Then follow the vows, repeated as before alternately.

From killing to abstain—the vow I take.
From stealing to abstain—the vow I take.
From lustful deeds to abstain—the vow I take.
From lying to abstain—the vow I take.
From drink and sloth-producing drugs to abstain—the

From food at times unseasonable to abstain—the vow I take.

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From dancing, singing, music, worldly shows, From flowers, scents and unguents, and from wearing Adornments and from beautifying this body, From all these to abstain—the vow I take. From couches high and broad to abstain—the vow take.

Then follows silence. The devotees remain pros. trate, meditating on the vows and repeating in a low voice certain stanzas composed by the Buddha Himself, in praise of the Triple Gem-the Master, the Teaching the Brethren—commencing: "Iti pi so bhagava sammāsambuddho". After some moments, one by one we rise and turn to the huge stone slab, now a mass of flowers. We fill our hands with these, first holding them out while a brother pours water, first on them then on the flowers. Then with folded palms contain ing the flowers we offer some at each of the four little shrines surrounding the dagaba, walking clockwise, till the circuit is complete. Then to the Buddha-ge or image-house, where the huge stone Rupa sits cross legged in the silence, with downcast meditative eyes and lips of compassion. A flower or two yet remains and these we offer to the bo-tree, in honour of the sacred tree sitting under which the Lord attained en lightenment. And now that we have retired, other relays of aspirants are arriving, and the same ceremon is gone through, and continues at intervals throughout the early morning.

It is now past six o'clock, and we proceed to the great hall close by, where the early morning meal is served to the devotees, who, for this one day, be it remembered, are as bhikkhus and are venerated by the other laymen who have taken only the five ordinary vows, and by them waited on with great respect Mats and cushions are spread all along three sides of

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the hall, and the preaching platform occupies the upper end. Here we sit while the attendants bring us cups of tea or coffee, rice-cakes and plantains. This done we sit cross-legged upon the floor and meditate upon the vows and duties of the day, or on the Dhamma; no thought of business or the outside world should intrude. Some chant stanzas quietly, others read the sacred books, and this goes on till perhaps eight o'clock, when a monk arrives and silently takes his place upon the preaching chair. He delivers us a sermon on the merits to be acquired by this day's devotion. This is done in the Sinhalese tongue, the points of doctrine being driven home by quotations from the Pali canon. From time to time a layman puts a question on some knotty point, to which the monk replies by quoting the Buddha's words. There is no speculation. The canon is final. It is enough. You must not venture to add your ditthi, (view), to swell the sacred texts. It is this intense conservatism that has kept the Pāli text so well these two thousand years: but it must be admitted that often a solver of the knot is to be desired. No mere quotation of authority will satisfy this age of swelling knowledge, and very aptly does Mrs. C. Rhys Davids, one of the ablest of our western Buddhist scholars, remark:

And when we watch the way in which Gotama Buddha and his followers met the errors and the problems of their own day, recasting, it may be, a yet more ancient body of doctrine to cope with present needs, can we doubt that, if a Metteyya Buddha arose here and now, he would recast their Dhamma, and, instead of making 'converts' to a Norm adapted to hydrolly in the traveil of soul ed to bygone conditions, would evolve, with travail of soul, a gospel and a philosophy built out of the knowledge and the needs of to-day?

So may it be.

¹ Buddhism, p. 247. Home University Library.

This preaching and discussion may continue about eleven o'clock. Meanwhile the women and boy are bringing in the single meal. Each one is given, plate, as he sits upon the floor, and on it are heaps rice and curries of different sorts, and then sweetmen and fruit. All this must be finished before the hour noon, for to eat after the shadow has moved beyond the dial-plate's centre is a breach of the sixth precept There will be no more solid food after this till to-morrow breakfast. Now all is cleared away and baskets betel-leaves and areca-nut and condiments are brough for the customary chew so dear to the Sinhales Meanwhile an elder delivers a short speech on behalf of the rest, returning thanks to those who have supplied the food and maintenance this day, and waited on u so carefully, for we are this day as beggars, and dependen on other's help, even for a glass of water. All must be given. After this comes the slack hour of the day Some take a turn up and down the hall or corridor others peacefully ruminate or snatch forty winks nature and age compelling. Then, as the afternoon draws on, someone will read aloud an article on Dhamma or a passage from the sacred books, or discuss with the rest some point of difficulty. And so through the long afternoon till tea is served, tea without milk, for mil is animal food, or coriander water. So to our reading and thinking or discussion again, while some fer meditate, and "so fleets the time as in the golden age"

Now it is drawing towards sunset, and, as the sudrops behind the trees, we are again to gather at the temple for the evening offerings of flowers, and the renew our morning's vows. Sometimes it is customer to visit a neighbouring temple, if not too far away, and

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swell the crowd already gathering there. So off we go, each one carrying a lighted candle in his hand, and, as the long procession winds along the village path, lighting up the trees with flickering points of fire, at intervals we raise the cry of "Sāḍhu! Sāḍhu! Buḍḍha-parihāra!" "Glory! Glory! a Buddha-procession!" The whole temple is lit up with tiny lamps, oil-bowls with floating wicks, outlining the dome of the dagaba, while paper lanterns cast a subdued glow upon the walls and trees. Circling thrice clockwise round the stupa, we finally fix our candles on the cornice, and await the monk who will administer once more the eightfold vow, after which the 'five-fold' devotees in relays take their vows as in the morning; such are the labours of the day. numerous are those requiring the help of the monks, that the youthful novices take their place, and their shrill voices ring out in the still air, followed by the bass rumble of the men, and women's high-pitched tones. After once more offering flowers and countless sticks of incense, till the whole court and shrine-room smoke again, we gather in a body and sit cross-legged while the aged high priest comes forth to give us a special address on this solemn occasion. He unfolds the course of life leading to the Noble Eightfold Path, and points out how the keeping of these vows now will be to us as stepping-stones across samsāra's stream, on the other side of which is the amatapadam, the immortal state of Nibbana.

It is a beautiful scene that meets the eye. ancient trees, hung with coloured lamps, the soft outline of the dome thrown against the velvet blackness of the star-spangled sky, the wreathing incense-smoke, the flickering candles, the hushed silence of the pauses in

the monk's address, and, now and again, a quick patter of bo-leaves overhead, as a breeze arises and dies away again, the white-robed crowd covering the sandy court while on the ear falls the ceaseless trill of crickets from all sides—all makes an impression of peace and beauty that will never fade from the memory.

Leaving the illuminated temple-grounds, we return to our preaching-hall, and prepare for the third act of our drama, the passing of the night in listening to Bana or preaching of the Law. The lamps have been lit, and one is placed on the preacher's table, where he will si till sunrise, expounding the Law. Towards eight o'clock the monk who has been selected to preach generally a scholar of some attainments, enters the hall and takes his seat. The 'musicians' now enter to do their service to the Buddha-Dhamma-Sangha, and commence a terrific salvo of tom-toms and ear-splitting pipes. To stand this needs all our stock of vairagya, indifference. After this 'voluntary,' the audience, who have been silently gathering, prepare themselves for a full night's exposition of the Law. The monk, after a preliminary clearing of the throat, commences his adoration to the Buddha, in high-toned nasal Pāli verse, then gives out his text, "Evam me suṭam," "thus have! heard," the commencement of a section of the canon At the preacher's right hand, seated on the floor, is an elder who acts as 'parish-clerk,' responding to each pause of the preacher with "Ehe, svāmi!" "'Tis so, your reverence!" and it is to this temporary official that the monk's remarks are really addressed. It some times happens that, as it draws towards the still small hours of the morning, this good man is caught nodding, and is reprimanded for his negligence.

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And now the preacher is fully launched upon his discourse. A pariah dog strolls in, sniffs round the room and sits calmly in the midst, assiduously attending to his skin. Now and again, a child's shrill voice arises, and his mother takes him out. The audience rise and go in and out at will, for a large part only intend 'keeping up' till midnight, when the first discourse will end. Those who have taken the eight-fold vow will carry on till dawn. The preacher's theme is the familiar one of the evolutionary scheme of the universe, as set forth by the Buddha. It is the Paticcasamuppādo, the origination of cause from cause, the fundamentals of Buddhist doctrine. He tells how from ignorance, avijjâ (unconsciousness, rather), arise aggregations, sankhārā, the first vibrations in ākāsa; from sankhārā comes consciousness of externals, vinnāna; and from this is formed nāmarūpa, name and form, subject and object, and this develops the six centres of sense, salāyaṭana; then comes contact with externals, phasso, resulting in sensation, vedanā. Sensation causes desire for more violent sensation, ṭanhā, longing; thus arises upādāna, clinging to existence, and this gives bhava, conception in the womb. Then follows jāṭi, birth into the outer world, with all its attendant sorrows, dukkha, pain, mental pain caused by the impermanence of all things, jaramaranam, decay and death, sokaparideva-dukkhadomanassa-upāyāsā, lamentation, woe, grief and despair. And so the wheel rolls on.

One by one, the audience begin to nod. Here and there a lamp has flickered out. It is nearly midnight, for our discourse has taken long expounding. Outside, utter silence reigns. A few of the faithful remain alert and attentive, but many have succumbed and lie in blissful

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slumbers, buddhi, lulled to rest. The sermon closes and attendants bring water, or coffee to rouse the attention of the devotees, and nerve them for a second spell of preaching.

The new preacher has a hard task, for he has to wrestle with the powers of sleep, and by hook or by crook so fix the attention of his hearers that they may watch with him until the dawn. His text is the story of the Great Decease, the passing of the Buddha, from Mahā. parinibbānam Sutta, and he teaches how, though the Buddha has passed away, He has left us the Dhamma as our Comforter, and the promise of a Great One to come. Then quoting the sonorous Pāli, he describes the kindly words of the great Teacher, His last utterance to His beloved disciple Ānanda. One passage will suffice for our quotation.

Then said the Blessed One to Saint Ānanḍa, sitting by his side: "Hush! Ānanḍa! Let not your heart be troubled. Weep not. Have I not ere now told you that all dear, delightful things have the nature of differentiation, separation, otherness (nānābhāvo vinābhāvo annaṭābhāvo)? How can it be then, Ānanḍa, that what is born, brought forth and composite, of nature to dissolve, can fail to be dissolved? It cannot be. Long, indeed, Ananḍa, hast thou waited on the Ṭaṭhagato with kindly acts, pleasant and sweet, invariable, unstinted; long hast thou waited on me with kindly words, pleasant and sweet, invariable, unstinted: long hast thou served me with loving thoughts, pleasant and sweet, invariably kind, immeasurable. Right well hast thou done, Ānanḍa. Persevere with earnestness, and thou shalt attain to utter purity!"

This sermon has lasted some four or five hours. The lamps are fading in the strengthening light of dawn. The chill clean-scented air that marks the coming day blows in through the open windows. An elder rises and with folded palms offers to the preacher a cloth of shawl, or coverlet for rainy nights, as a small return for

¹ MPS. § 14.

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ledge has come in the twinkling of an eye; just as

his careful exposition of the Law, and as a means, too, of acquiring merit. The audience now prostrate themselves, as a mark of reverence to the Order, as the monk leaves the preaching-hall. The sluggards awake, and we. all go out to bathe face, hands and feet, and brace ourselves for the completion of our long spell of duties, 'lowering the lodge' from the state of eightfold-precept-devotees to that of fivefold-precept-laymen. This done, once more we gather round the dagaba, whose sandy court one of us has already swept before the dawn; once more the aged high-priest blesses us, this time with the fivefold precept, and for the last time we offer flowers to the relics, the Buddha-image and the tree. Yet one more thing remains, the mutual bestowal, one on another, of the fruits of merit gained by the day's devotion. "Brother! may you share in the merit I have acquired, by taking sil, by offering flowers, by listening to the Dhamma, by meditation and by perseverance." "Brother! I thank you and accept."

"What means all this idolatrous ceremony?" the ignorant may ask. "This is not Buddhism!" "Pure Devotion" we make reply. "Love for the Brother of mankind, whose strong presence, like the subtle fragrance of a long-closed jar of scent, now opened, suffuses the world, after so many hundred years, a presence that still may help in need whosoever thirsteth, 'yo koci sikkhākāmo hoti,' though He has for ever passed away." "Brothers! (His dying words) I leave you the Dhamma. In it shall I live with you for ever!" Enough! This day has marked another mile-stone on our long pilgrimage, and it may be that here and there, by one or two, the Path is nearly reached and knowwhen, after long pondering on some deep problem, hard profound, not to be solved by mere intellect, suddenly, the changing views of the kaleidoscopic brain crystallise into one-pointedness, and the long-sought clue is found and the kernel of the matter is displayed; so now in a flash comes vipassanā, insight, the goal is nearly won, and all life henceforth takes on a meaning that before was shrouded from our eyes.

F. L. Woodward

Distrust that man who tells you to distrust; He takes the measure of his own small soul, And thinks the world no larger. He who prates Of human nature's baseness and deceit Looks in the mirror of his heart, and sees His kind therein reflected.

Look through true eyes—you will discover truth; Suspect suspicion, and doubt only doubt.

Ella Wheeler Wilcox

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IN THE LIGHT OF THEOSOPHY By Helene Pissareff, F.T.S.

Tolstoi's greatness consists in his ideals not being enshrined in the material outward life, but having their source in the human soul.

Dr. Rudolph Steiner

IN order to consider the work of Leo Tolstoi, it is indispensable to define the epoch we are living in from the point of view of the Science of the Soul—as Theosophy may in full justice be termed—which deals with the inner side of outward phenomena. From this point of view the process of human evolution advances slowly, but infallibly, towards perfection, towards the divine state of man; and the means to reach this hidden goal—of which the soul has but rare fore-shadowings—is the gradual awakening of consciousness. whole historical process may be defined as a gradual passing of human consciousness from the lowest state to the highest, the development of all its numerous facets, beginning with the consciousness of primitive man and ending with the divine consciousness of the far-off future, to which humanity is tending. The development of a clear individual consciousness carried to its full perfection there lies the hidden meaning of human experiences, of all the tragedies of life, of individuals, as well as of whole nations. Consciousness grows and develops from collision

with the outer world, from the impacts which our conscious I receives from the world outside us.

If it were not for this outward world and its phe nomena; if it were not for this constant friction between the 'I' and the 'not-I'; there would be no activity, consciousness, and consequently no life. But the purpose and goal of life are not in this friction, not in this resist ance, not in the play of all the numerous forces which, by their different effects upon our consciousness, foste its growth and rouse its different properties and abilities If this were so, and all this 'play of life' were an aim less, objectless kaleidoscope, turned by a blind force, the life of a conscious being would indeed be a frightful tragedy, senseless and cruel. But this is not and cannot be. It cannot be, because in every living soul there exists an aspiration towards order, beauty and harmony and this aspiration arouses an entire confidence in the Source of the world's life, and the certainty that all is leading us to the great aim, which, though hidden from us, is doubtless worth all the heavy trials through which generations upon generations pass upon our earth.

Spiritual science, which seemingly tears us away from reality by raising our consciousness into the work of ideas, can alone bring us nearer to the essence of all phenomena. The historian who is only interested in outward events will see nothing but movement in the historical process; but why the movement is thus and not otherwise, and whither it leads, that will be hidden from him. But if we try to penetrate into the history of humanity with the intention discovering whither it is leading us, it is possible—even from the fragment revealed in historical documents to catch its general meaning.

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If we cast a general glance over the past history of the Aryan race from its very beginning to our days, we can perceive the gradual evolution of different states of consciousness, perfectly analogous to the different states of consciousness of a separate human being in the course of his normal development. In detail these degrees naturally blend with each other, as does the leit-motiv in a large and complex orchestra; those who remember separate fragments will have an impression of the variety and complexity of sounds, and will not be able to catch the fundamental musical thought of the author. The same can be said concerning the historical symphony, if I may use this expression. To catch its fundamental idea and understand it is of most vital importance; because it alone can give the proof of the unity of all humanity, the proof that the whole of it, in its completeness, is working towards one and the same end -is accomplishing one and the same wise plan of life. It is important to remember that the life of every man is not an 'accidental gift, 'but a participation in the general creative activity, which will be the more perfect, the better each small part of this activity is fulfilled. We do not live for ourselves alone, but for all the world.

It must be remembered that the different states of consciousness disclose themselves in immense historical periods, and that the development of our complicated human nature proceeds gradually, those sides of it for which the greater part of humanity is fitted at any given time appearing one after the other. The order in which they proceed corresponds to ordinary human growth; because all humanity is an indivisible whole, and each human soul bears in itself its entire completeness in embryo.

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But 'consciousness' must here be understood in its widest sense, including intellect, abstract mind and moral consciousness which manifest through the heart the conscience and the will. When we observe the development of a separate person, we know that in his childhood his impressions are vague, his conscience speaks indistinctly, his will is not at all developed; that in his youth his critical mind and his self-assertion are the most developed; that in his maturity his moral consciousness and will become his dominant quality; and that, towards the end of his life—if only the man has no lived it in vain—all life's experience is summed up and the man shows tolerance and sympathy to all that lives

The same way is trodden by the whole of humanity and what we term its civilisations serve to express the degree of consciousness evolved at the time. The nations in which the qualities of this new degree are the most vividly expressed are put at the head of the historical process and take the leadership in the world.

The most ancient civilisation of the Āryan race was distinguished by its intuitional character; its conscious ness was directed to the 'great Whole.' it blended with the universe and God. The religious conception of the ancient Hindūs had unity as the highest law of the world, for its foundation. The link uniting the Hindūs, Egyptians and Persians with the new era were the Semites, who brought a distinctly expressed personal principle into the world. The next degree, which can be termed the blossoming youth of humanity, but brilliantly represented by the Greek and Latin nations. This is the epoch of rich arts, when all the fresh ness and all the enthusiasm of humanity's young

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vigour incarnated in its earthly creations. The worship of beauty by the Greeks; their titanic battles with the Gods, in which the awakening daring of personal will is expressed; and, later on, the development of civil law among the ancient Romans, which aimed at the protection of personality in the new conditions of governmental life—all raise the personal principle, preparing the nations for the Christian era. "Christ revealed the value of each separate human soul, and nobody can any more destroy the importance of this discovery." These words of Harnack (Wesen des Christentums) give a very good definition of the essential meaning of the Christian culture in which we are now living.

Its problem—worked out by the nations of western Europe-is to make personality, individual development, the central point. From the vast but undefined consciousness, which encompasses the entire 'great Whole,' possessed by the Aryan nations at the dawn of their life, consciousness—defining itself more and more—passes on to lucidity, to subtle analysis, to precise scientific methods; its chief work is to bring the whole of humanity's spiritual riches into a material culture. All the attention of the European nations is directed towards all that is earthly—towards technology, towards trade; it is the epoch of machinery, and spirituality sinks deeply into physical matter.

Men of genius are always the bearers of the ideas which are due at a given moment; they give their epoch the precise impulse which is needed.

If we unite all the activities of western Europe into one whole, we shall see that the pioneers of civilisation who gave a definite colouring to their epoch all accomplished the same mission: the rooting of man's consciousness in the entirely earthly, the tearing away from the unseen worlds, the incarnating of abstract ideas in the most concrete forms. Kant effects a decisive rupture between the Spirit and the intellect, by declar. ing that the essence of things is unknowable, and he allots it to the region of faith. The rupture between science and religion, life and form, physical and super. physical, becomes complete. Humanity enters into maturity. What are the new problems that lie before it? What will be the new state of consciousness into which it will pass? Only by penetrating into the general import of the historical process can we hope to be able to understand the true problem of our epoch, and the part played in it by contemporary nations; thus only shall we be able to give the proper answer to this question. All the effort of the west-European civilisation was directed towards the bringing of the materialistic consciousness and the personal elements to their fullest expression, in order to bring them to the inner necessity of turning towards the ascending line, on which the personal has to unfold into the super-personal, as Dr. Steiner says in one of his lectures.

At the present moment, western culture has reached its culminating point; there is no further progress possible along its present lines. These words must not be taken as an accusation. This culture was indispensable in order that man might pass into a higher state of inner freedom and moral consciousness; and it has acted its part to perfection, having developed the analytical intellect, refined the nervous system, assured mental independence, and enriched human life with the great discoveries and important victories gained in the regions

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of nature. Without this training, the onward movement of humanity would have been impossible; and, without the eager diversity of west-European physical activity with all its trials and tossings, we could not have hoped to gain so soon that maturity of Spirit which is indispensable for the realisation of the higher laws of life. And yet, if the former tendency of western activity persists longer than is necessary for development, if efforts are made to detain the upward movement of life on its former level, the very culture which helped our evolution will become a drag upon it.

Human life is like a torrent: it must flow on freely, and if it be artificially checked, the result will inevitably be stagnation and consequent corruption.

The foremost wave of humanity, whose consciousness is always in advance of that of all the rest, feels this very definitely; and we can see the new breath everywhere—in literature, in the drama, in science, in art, and especially in the anxious seeking for new foundations for life. This anxiety is the herald of a new state of consciousness which will replace that which belonged to the now dying materialistic culture. This new stage will be a spiritual consciousness guided by the law of love; it will bring spiritual teaching into science, freedom into religion, mutual help and brotherhood into social life, universal disarmament and a union of nations. The time for its coming does not depend on outward events, but on the consciousness of those who create earthly life; and the nation which will walk at the head of all the other nations will be the one in which this spiritual consciousness shall awaken first.

At an epoch of inner crisis, such as ours, when the state in which we are has outlasted its time and no longer

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satisfies the public conscience, there always appears a man of genius, who incarnates in himself, as in glowing focus, the still dim but germinating ideas of contemporary humanity. For our epoch, Leo Tolstoin that man. The festivities held in honour of his birth day proved that he does not belong exclusively to us but to all the world. There is no land in all the world where he is not known, and where his words are no listened to.

What is the reason of the charm he exercises over the best people of all lands and all nations?

Humanity has had many men of genius; they glow ed as bright stars on the public horizon, some of them uniting into a harmonious system all the scientific work of their century, others giving a vigorous touch to human consciousness, and yet others bringing new elements into science and art. The genius of La Tolstoi is of a quite different character; from it is drawn all the strength of his spiritual activity; in i lay the source of his extraordinary life and his unprece dented influence upon the world. We might cal him 'the genius of conscience,' defining by one work the influence which his work has effected upon the consciousness of his contemporaries. He unceasingly worked at the awakening of conscience with a startling sincerity, consenting to no compromises, never giving up a single iota of his faith, never stopping before the The extraordinary possibility of any consequences. influence of Leo Tolstoi proceeds from his having centre all the life of his Spirit in pure faith, disregarding the questions and currents of his time, leaving aside conventional truths to appeal to Eternal Truth; his fail in Eternal Truth was so intense, that this intensity 1913

stirred up all those who listened to him, raising them above the darkness and sin of our current life. His words sound as a mighty ringing of the bells of faith in the undying beauty of man. "If people only acted as heart and mind require, all the misfortunes which cause so much suffering to humanity all over the world would find their ending." This capacity—even amid darkness—to look unwaveringly at the light shining before him, and relentlessly calling others to this light, this absorption of his entire soul by the one great idea is precisely what gives him such a power over the soul of man.

It does not matter that this completeness renders him indifferent to the Spirit of the Age, though from the point of view of the ordinary man this is a deficiency.

But a master of life, a clairvoyant of the new state of consciousness, has his own psychology, and he cannot be measured according to the common measure. He must be taken as a whole, as a collective spiritual phenomenon; and it must not be forgotten that a great faith of this kind gives such a vivid light that all temporary phenomena turn pale before it, however acute may be the suffering which they cause. In this lay the reason of his being so uncompromising towards the Spirit of the Age, and of his composure before the clouds of misunderstanding which seemed to be rushing upon him. When he spoke of "the religious consciousness," people began to recall the religion which brought the Inquisition, the fettering of thought and conscience; or when he said: "Do not resist evil," the perplexed mind conjured up phantoms of weak compliance and submission, notwithstanding the fact that all his life was

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s faith ensity and indefatigable battle. If people will persist in measure ing moral phenomena by logic only, then an insurmount able gulf must yawn between the great conscience to Leo Tolstoi and his contemporaries. But man does not comprehend with his limited mind alone, but also with his higher mind and his heart; and this is the understanding which makes Leo Tolstoi dear and indispensable to us, and makes the whole world love and revere the untiring awakener of conscience.

He cannot stand on a level with contemporary ideas for the simple reason that his consciousness above that of the world and all his attention is draw to that which is still invisible to others. He already see that "the new idea of life consists in the submission everyone to the one higher Law of Love, which give the highest good to each separate person, as well as the whole of humanity. Only as people recognise themselves their higher spiritual origin and the true human dignity which derives from it, does it become possible for them to liberate themselves from the subjection of the one by the other. And this consciousnes is already growing in humanity, and is ready to manifest itself at every minute."

During a time like ours, when what is old already outlived, and what is forthcoming is not ye clearly visible, we need an entire faith, an unflicker light the pure strength of which will kindle the very be that is already lit in the depth of human conscience and which will raise men's consciousness to a high level.

H. Pissareff

NOTES ON THE PHYSICAL ATOM By CAPTAIN A. E. POWELL, R. E., F. T. S.

STUDY of the physical atom, as described in Occult Chemistry, gives rise to many interesting thoughts and speculations. Readers of the work mentioned will recollect that what is termed the ultimate physical atom is the unit out of which all matter on the physical plane is constructed, the unit which cannot be split up or divided without ceasing to be what we call physical; if a physical atom is disintegrated, the parts of which it is composed re-form themselves as other combinations. and ipso facto pass out of the physical plane altogether and become astral. Our readers will further recollect that clairvoyant vision of a magnificatory character discloses the fact that the physical atom is in shape not unlike a heart, the wall of the atom being formed of convolutions or lines known as spirals, of which there are ten in number. Of these ten spirals, three appear to form one group and seven a second group, the former being somewhat larger than the latter and differing slightly also in other respects. The difference between these two sets of spirals is comparatively so small that in the following remarks the ten spirals will be considered as identical for our present purposes.

Further magnification discloses the fact that each spiral itself consists of another and smaller spiral known as a spirilla of the first order: in each of the ten spirals

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there are 1680 turns of the first order spirillæ. Higher magnificatory power shows that the first order spirillæ are also composed of still finer spirillæ, known a spirillæ of the second order: this process is repeated until we eventually arrive at the smallest and læ spirillæ, of the seventh order. This spirilla is made up of bubbles in koilon, for an explanation of which ten the reader must be referred to Occult Chemistry, Appendix. In each turn of the seventh order spirillæ there are seven bubbles in koilon.

We may now tabulate the results we have so to arrived at as follows:

1 atom has 10 spirals.

1 spiral has 1680 turns of spirillæ of the first orde

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or 1680 \times 7 = 11,760 , , second , or 1680 \times 7^3 = 82,320 , , third , or 1680 \times 7^3 = 576,240 , , fourth , or 1680 \times 7^5 = 28,235,760 , , sixth , seventh ,
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Therefore one atom has $10 \times 1680 \times 7^{\circ} = 1,976,5\%$ 200 or approximately two thousand million turn of spirillæ of the seventh order. Also one atom had $10 \times 1680 \times 7^{\circ} = 13,835,522,400$ or approximately fourtee thousand million bubbles.

These large figures do not, unfortunately, convermuch meaning to the average mind; there are, however methods of aiding the imagination in its attempts to grass their magnitude; and, this being so, it is as well to us such means in order to enable us to appreciate in some sense, if only dimly, the beauty which resides in number the size of which appears to our limited comprehension as colossal. The following are a few suggestions to the end.

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If the bubbles, fourteen thousand million in number, contained in one single ultimate physical atom were laid in a row, packed so closely that in one inch there were a million of them, then they would extend for nearly 400 yards, or rather more than a fifth of a mile. If we spaced them at only 1000 to the inch, then the row would reach to about 220 miles. The earth's circumference is 24,875, or nearly 25,000 miles; if, therefore, we travelled right round the earth, and dropped the bubbles of one atom as we went, we should have sufficient of them to place 9 in every inch of our journey.

Suppose that we wished to count the bubbles in an atom, one by one, that we could count at the rate of 2 per second, or 120 per minute—a rate of counting which is a very reasonable one—and further that we could devote the whole of our time to the counting process, requiring none for rest, sleep, eating, and so forth. Counting at this rate, day and night without ceasing, the task would occupy us for two hundred and twenty-two years, or nearly two and a quarter centuries.

Once again, if the bubbles of one atom were seeds, and if we wished to plant them on the whole of the 263 acres of the Adyar estate, we should have to sow about 9 bubbles to every square inch in order to utilise the full number.

The suggestion has sometimes been made of constructing a model of the physical atom, representing the spirals and spirillæ by means of wire. We believe that those who have made such suggestions have sometimes scarcely appreciated the magnitude of the task. Thus suppose that D represents the diameter of the finest or seventh spirillæ; for practical reasons we could

scarcely make our wire model with the diameter of the next larger or sixth order spirillæ less than 4D, the maining spirillæ larger again in the same proportion The first order spirillæ would thus have a diameter 4°D or 4096D. Now we could scarcely make the small est or seventh order spirillæ much less than say 1 50th an inch in diameter; but to be on the safe side let us put it at half this, at say 1 to of an inch. The diameter of our largest or first order spirillæ would thus need be 41 inches or nearly $3\frac{1}{2}$ feet in diameter; that is say, referring to the drawing of the atom facing p. 50 Occult Chemistry, the lines which indicate the spiral would be nearly $3\frac{1}{2}$ feet thick in our wire model. consideration of the drawing further shows us that we ought to leave in the clear spacing between two adjacen spirals, where they are nearest together, i.e., in the coll up the centre of the atom, at least say 3 diameters of the largest spirillæ; the spacing between the spirals on the outer wall of the atom would therefore be, centr to centre, probably at least double this, i.e., at least si diameters of the largest spirillæ. The height of our ator would again, from a consideration of the drawing, be about 25 times the spacing between the spirals on the oute wall, or 25×6=150 times the diameter of the larges spirillæ, or about 525, or say in round numbers 500 feel That is to say that if one set about to construct a mode of a physical atom, employing wires of various thick nesses to represent the spirals and the seven orders spirillæ, the model would need to be at the very least feet high and about as much in diameter. of wire which would be required, the time necessal to wind the spirillæ, we leave to our readers to calculate We would suggest that the time would be more profitable 1913

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employed in setting about to develop the powers necessary to see clairvoyantly the physical atom as it is in nature for oneself.

We do not, however, mean to imply that all models of the atom are out of the question. On the contrary, the structure of the atom can be understood and taught much more easily with the help of partial models than without Thus, for example, a figure with plain wires, or with perhaps one or two orders of spirillæ only, similar to the drawing facing p. 5 of Occult Chemistry, would not be very difficult to construct, and would prove most useful for instructional purposes; while small models of wire of various thicknesses, showing 3, 4, or possibly 5 sets of spirillæ are again quite easy to make.

There are many questions which a study of the structure of the physical atom will suggest to the student: but unfortunately there does not appear at present to be any means of answering such questions unless and until further clairvoyant investigations are set on foot. Thus, to mention a few queries which have suggested themselves to the present writer: What are the bubbles in the atom doing? Are they spinning, revolving, vibrating, or moving in any way, and if so in what way? How are the currents of electricity, prana, etc., transmitted in the various parts of the atom, and what is their modus operandi generally? If koilon is such an exceedingly 'dense' substance, how can bubbles or holes in it be moved through it? How are the atoms of the astral, mental and other planes constructed? Of what nature are the vibratory powers which are said to be stored up in a human permanent atom, and in what way are they stored in the atom?

It is a familiar saying that the infinitely small is wonderful as the infinitely large, and it is a pleasing mental exercise to transfer the mind, from a consideration of the exceeding minuteness and enormous numbers the atom and its component parts, to the vastnesses space, with their equally colossal numbers. In measure ing astronomical space it will be recollected that the unit of measurement is the light-year, or the distance which light, travelling at the speed of 186,000 miles. second, traverses in one of our years. Between the minuteness of the koilon bubble and the vastness of the light-year there is a great gulf fixed, at least according to our conceptions of that most elusive abstraction space; and it is almost past the mind of man to for any picture of the variety, number and complexity materials and combinations which exist between they two distant extremes.

The physical atom is only the unit out of which physical matter is constructed; a single chemist's atom of, say, aluminium contains nearly 500 of these units. This chemist's atom again is only a minute fragment of matter, almost certainly far beyond the power of any microscope; and in a small piece of gold such as ring there are probably many millions of such fragments. There are probably few, if any, human minds which can carry the figures further than this point and conceive the numbers of atoms or of bubbles which there must be in a continent or in a planet. How much more inconceivable still is the thought of the minds which conceived all this, and of the law and order which our studies of science show us underlie and permeate the whole!

Arthur E. Powell



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HIGHER CONSCIOUSNESS

By C. W. LEADBEATER, F. T. S.

STUDENTS who have not yet experienced what used to be called the buddhic consciousness—consciousness in the intuitional world—frequently ask us to describe it. Efforts have been made in this direction, and many references to this consciousness and its characteristics are to be found scattered through our literature; yet the seeker after knowledge finds these unsatisfactory, and we cannot wonder at it.

The truth is that all description is necessarily and essentially defective; it is impossible in physical word to give more than the merest hint of what this highe consciousness is, for the physical brain is incapable grasping the reality. Those who have read Mr. Hinton remarkable books on the fourth dimension will remember how he tries to explain to us our own limits tions with regard to higher dimensions, by picturing for us with much careful detail the position of an entit whose senses could work in two dimensions only. He proves that to such a being the simplest actions of our world must be incomprehensible. A creature who has no sense of what we call depth or thickness coul never see any terrestrial object as it really is; he could observe only a section of it, and would therefore obtain absolutely wrong impressions about even the commones objects of every-day life, while our powers of motion and of action would be utterly incomprehensible him.

The difficulties which we encounter in trying and understand the phenomena even of the astral work are precisely similar to those which Mr. Hinton supposes to be experienced by his two-dimensional entity but when we try to raise our thoughts to the intuition world we have to face a state of existence which is lived in no less than six dimensions, if we are continue at that level to employ the same nomenclature. So I fear we must admit from the outset that an attempt to comprehend this higher consciousness foredoomed to failure; yet, as is but natural, the desire to try again and again to grasp something of it arise perennially in the mind of the student. I do not wenture to think that I can say anything to satisfy the

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craving; the utmost that one can hope is to suggest a few new considerations, and perhaps to approach the subject from a somewhat different point of view.

The Monad in its own world is practically without limitations, at least as far as our solar system is concerned. But at every stage of its descent into matter it not only veils itself more and more deeply in illusion, but it actually loses its powers. If in the beginning of its evolution it may be supposed to be able to move and to see in an infinite number of these directions in space which we call dimensions, at each downward step it cuts off one of these, until for the consciousness of the physical brain only three of them are left. It will thus be seen that by this involution into matter we are cut off from the knowledge of all but a minute part of the worlds which surround us; and furthermore, even what is left to us is but imperfectly seen. Let us make an effort to realise what the higher consciousness may be by gradually supposing away some of our limitations; and although we are labouring under them even while we are thus supposing, the effort may possibly suggest to us some faint adumbration of the reality.

Let us begin with the physical world. The first thing that strikes us is that our consciousness even of that world is curiously imperfect. The student need feel no surprise at this, for he knows that we are at present only just beyond the middle of the fourth round, and that the perfection of consciousness of any plane will not be attained by normal humanity until the seventh round. The truth is that our whole life is imprisoned within limitations which we do not realise only because we have always endured them, and because the ordinary man has no conception of a

condition in which they do not exist. Let us take three examples; let us see how we are limited in our senses our powers and our intellect respectively.

First, as to our senses. Let us take the sense sight for an example, and see how remarkably imper. fect it is. Our physical world consists of seven sub planes or degrees of density of matter, but our sight enables us to perceive only two of these with anything approaching perfection. We can usually see solid matter, if it is not too finely subdivided; we can see liquid that is not absolutely clear; but we cannot see gaseous matter at all under ordinary conditions, exception the rare instances in which it has an especially brill liant colour (as in the case of chlorine) or when i happens to be dense, to be much compressed, and to be moving in a particular way—as in the case of the air which may sometimes be seen rising from a heated road. Of the four etheric subdivisions of physical matter we remain absolutely unconscious so far as sight is concerned, although it is by means of the vibration of some of these ethers that what we call light is conveyed the eye.

Let us then commence the imaginary process of removing our limitations by considering what would be the effect if we really possessed fully the sight of the physical world. I am not taking into consideration the possibility of any increase in the power of our sight though no doubt that also will come in due course, so that we shall be able so to alter the focus of the eye as to make it practically a telescope or a microscope at will. I am thinking for the moment only of the additional objects that would come into our view if our sight were perfected.

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Nothing would any longer be opaque to us, so that we could see through a wall almost as though it were not there, and could examine the contents of a closed room or of a locked box with the greatest ease. I do not mean that by etheric sight a man could see through a mountain, or look straight through the earth to the other side of it; but he could see a good way into the rock, and he could see down to a considerable depth in the earth, much as we can now see through many feet of water to the bottom of a clear pool.

One can readily see a score of ways in which the possession of such a faculty would be practically valuable, and it would manifestly add to our knowledge in many directions. All surgical work could be performed with an ease and certainty of which at present we have no conception, and there would be fewer cases of inaccurate diagnosis. We could see the etheric bodies of our friends, and so we should be able to indicate unfailingly the source and cause of any nervous affection. A whole fresh world would come under the observation of the chemist, for he would then be able to deal with ethers as he now deals with gases. Our sight would instantly inform us as to the healthiness or otherwise of our surroundings, just as even now our noses warn us of the presence of certain forms of putrefaction. could see at once when we were in the presence of undesirable germs or impurities of any kind, and could take our precautions accordingly. We could study the great hosts of the fairies, of the gnomes and the waterspirits, as readily as now we can study natural history or entomology; the world would be far fuller and far more interesting with even this slight augmentation of our sense.

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But remember that even this would not take u beyond the physical world; it would simply enable us see that world more fully. We should still be liable deception, we should still be capable of error with regard to the thoughts and feelings of others. should still be blind to all the most beautiful par of the life which surrounds us, even though we should see so much more of it than we do now. But even with the fullest physical sight we could see nothing as it really is, but only, at most, what corresponds to a looking-glass reflection of it. The two-dimensional entity could never see a cube; he would be quite in capable of imagining such a thing as a cube, and the nearest he could come to its comprehension would be to see a section of it as a square. However difficulti may be for us to grasp such an idea, we are at the present moment seeing only a section of everything that surrounds us; and because that is so, we think many things to be alike which are in reality quite differentjust as to the two-dimensional creature the thinnes sheet of metal would appear precisely the same as a heavy block of it, the base of which had the same shape and area.

Then as to our powers. Here also we are strangely limited. However strong a man may be, however clever he may be at his speciality, whether that speciality be physical or mental, he can never work at it beyond a certain strictly limited extent without beginning to suffer from fatigue. Most people do not realise that this fatigue is always and entirely a physical disability. We speak of the mind as tired; but the mind cannot be tired; it is only the physical brain through which that mind has to express itself, that

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is capable of fatigue. And even when the man is fresh and strong, how great are the difficulties in the way of a full expression of his thought! He has to try to put it into words; but words are feeble things at best, and can never really convey what the man feels or thinks; they are often misinterpreted, and the impression that they give is generally not at all what the speaker or writer originally intended.

The physical body is a serious obstacle in the way of rapid locomotion. Wherever we wish to go we have to carry with us this dense vehicle, this heavy lump of clay, that weighs the man down and checks his progress. At great expense and discomfort we must convey it by train or by steamer; and even with all our latest inventions, and with the wonderful progress that has been made with regard to all means of transportation, what a difficulty is this question of physical distance! How it stands in the way of the acquisition of knowledge; how it troubles the heart and lacerates the feelings of separated friends! The moment that we are able to raise our consciousness into a higher world all these difficulties are transcended.

Then as to our intellect. We are in the habit of boasting of it as some great thing. We speak of the march of intellect, of its great development, and generally speaking regard it as something of which we may reasonably be proud. Yet the truth is that it is nothing but a ridiculous fragment of what it presently will be—a fact which is abundantly clear to those of us who have had the privilege of coming into contact with some of the Masters of the Wisdom, and seeing in Them what a fully developed intellect really is. Here again our studies ought to save us from the common error,

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for we know that it is the fifth round in each chain which is specially devoted to the development of the intellectual faculties; and as we are still in the fourth we naturally cannot expect that the should as yet be at all fully unfolded. In fact, at this stage they would be scarcely unfolded at all, if it were not for the stupendous stimulus that was given to the evolution of humanity by the descent of the Lords of the Flame from Venus in the middle of the Third Root Race

All this is true; the physical consciousness is sad limited; but how are we to transcend it? It might see that in the ordinary process of evolution we ought perfect the physical senses before we acquire those the astral world; but our powers do not unfold them selves exactly in that way. In order that the man shall be able to function in his physical body at all, then must be an uninterrupted connection between the and that vehicle; and this involves the existence of the mental and astral bodies. At first they are employed chiefly as bridges across which communication passes and it is only as our development progresses that the come into use as separate vehicles. But inevitable while the consciousness is sending down message through them, and receiving in return impression through them, they become to a certain small exten awakened; so that even in a savage, who cannot be sal to have any consciousness worth speaking of outside the physical vehicle, there is yet a faint dawning of inte lect and often a considerable amount of emotion. Att stage where the ordinary man of civilised countril stands at the present moment, his consciousness is the whole more centred in his astral body than in physical, even though it is true that the powers of

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physical are as yet by no means fully unfolded. Their stage of unfoldment corresponds to the round in which we are now engaged; at this period only a partial development can be expected, but that partial development shows itself to some extent in the mental and astral bodies as well as in the purely physical.

A good deal can be done even with the physical body by careful training, but much more can be done in proportion with the astral and mental bodies, the reason being that they are built of finer matter and so are much more readily amenable to the action of thought. Even the physical body may be greatly affected by that action, as is shown by the remarkable performances of faith-healers and Christian scientists, and also by the well-authenticated examples of the appearance of the stigmata upon the bodies of some of those who have meditated strongly upon the alleged crucifixion of the Christ. But while only the few by determined exercise of thought-power can succeed in thus moulding the physical vehicle, anyone may learn how to control both the astral and the mental bodies by this power.

This is one of the objects which we seek to gain by the practice of meditation, which is the easiest and safest method of unfolding the higher consciousness. A man works steadily at his meditation year in and year out, and for a long time it seems to him that he is making no headway; yet all the while in his steady upward striving he is wearing the veil between the planes thinner and thinner, and at last one day there comes the moment when he breaks through and finds himself in another world. So wondrous, so transcendent, is that experience that he exclaims with startled delight:

"Now for the first time I really live; now at last know what life means! I have thought before that like on the physical plane could sometimes be fairly keen and brilliant—yes, even vivid and full of bliss; but now I realise that all that was the merest child's play—that even in my most exalted moments I had no comprese hension, no faintest suspicion of the glorious reality."

And yet all this, which the man feels so intensely when for the first time he touches the astral world will be repeated with still stronger force of contrast when he transcends that world in turn and opens him self out to the influences of the mental level. The again he will feel that this is his first glimpse of actuality, and that even the most wonderful incidents of his astral life were to this but "as moonlight und sunlight and as water unto wine". Again and again this happens to him as he climbs the ladder of evolution and comes nearer and nearer to reality; for verily it is true, as the old books have said, that "Brahman's bliss," and ever as one approaches the realisation of Him that bliss increases.

But the higher the joy the greater the contrate between that inner life and the life of the physical world; so that to return from that to this seems like sinking into a profound abyss of darkness and despair. The contrast is indeed great; so great that one cannot wonder that many of the saints of old, having once tasted this higher bliss, for sook all in order to follow it, and retired to cave or to jungle that there they might devok themselves to this higher life, in comparison with which all else that men hold valuable seems but as dust before the wind. I remember how in the early days of the Society we were told in one of the letters which cannot be the saints of the saints o

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through Madame Blavatsky that when an adept had spent a long time in the nirvāņic consciousness, leaving his body in a trance for weeks together—when he came back again into physical life he found the contrast so severe that he fell into a black depression which lasted for many days. Our terms were used very loosely in those days, and in this case the word adept must have referred to someone in the early stages of occult development-an adept merely in the sense that he was sufficiently accustomed to occult gymnastics to be able to leave his body and reside for a time upon a somewhat higher level-not what we now mean by nirvana. for only a real Adept (in the sense in which we now use the word) could repose long upon the nirvanic level, and He is far too highly evolved and far too unselfish to allow Himself to indulge in depression, however intensely He may feel the change when He returns to this grey, dull earth from worlds of unimagined splendour. Nevertheless the contrast is severe, and one who has found his true home in those higher worlds cannot but feel something of nostalgia while his duty compels him to dwell at the lower levels of ordinary life.

This has been spoken of as the great renunciation, and no doubt it is so; it would indeed be infinitely great if one who has reached that point did not retain the powers of the higher consciousness even while still functioning in the physical body. One who has reached the Asekha stage habitually carries His consciousness on the nirvanic level, even though He still possesses a physical body. I do not mean that He can be fully conscious on both the planes simultaneously. When He is actually writing a letter or conducting a conversation on the physical plane, His consciousness is centred

there, just like that of the ordinary man, though the spiritual splendour is still present in the background; but the moment that His physical work is over, the consciousness naturally springs back again to its accustomed condition, and though He still sits in the same physical chair, though He is fully alive and alert to all that is going on around Him, He is in reality living on that higher level, and earthly objects, though still present to Him, are slightly out of focus. This being His condition, the retaining of the physical body is only a modified sacrifice, although it involves a good deal of annoyance in the way of waste of time in eating, dressing, and so on.

When a man definitely attains the astral consciousness he finds himself much less hampered along all the three lines which we have instanced. In the astral body he has no longer sense-organs, but he does not need them, for what in that world corresponds to our senses works without needing a specialised organ. Strictly speaking, the word sight is hardly applicable to the perception of things in the astral world; but that knowledge of surrounding objects which we gain by seeing them is as readily and much more perfectly acquired in that higher vehicle. Every particle of the astral body is responsive, though only to vibrations of its own sub-level; thus in that higher life we get the effect of seeing all round us simultaneously, instead of only in one direction.

Since, as has frequently been explained, all solid physical objects have counterparts of that lowest type of astral matter which corresponds on that plane to a solid, we see practically the same world around us when utilising the astral senses. But it is a far more

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populous world, for now we are able to see the minors of the sylphs or air-spirits, and also the hosts of the dead who have not yet risen above the astral level. Higher beings also are now within our purview, for we can see that lowest order of the angel evolution which we have frequently called the desire-angels. All our friends who still have physical bodies remain just as visible to us as before, although we see only their astral vehicles; but now all their emotions and passions lie open before us, and it is no longer possible for the conventionalist to deceive us as to the real state of his feelings on any point. His thoughts, however, are still veiled, except in so far as they affect his feelings, and so show themselves through them.

The limitation of space has not yet disappeared, but its inconveniences are reduced to a minimum. We no longer need the clumsy methods of transportation with which we are familiar down here; the finer matter of this higher world responds so readily to the action of thought that merely to wish to be at any place is at once to begin to journey towards it. The journey still takes an appreciable time, even though the amount is small and we can reach the other side of the world in a few minutes. But the few minutes are necessary, and we still have the sensation of passing through space, and can check ourselves at any moment of our journey, so as to visit the intermediate countries.

The intellect is far freer here than in the lower world, as it has no longer to exhaust most of its strength in setting in motion the heavy and sluggish particles of the physical brain. We gain greatly also from the fact that fatigue has disappeared, so that we are able to Work steadily and continuously. Another advantage is JU 104

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we are far less hampered at this level by pain and suffering. I do not mean that there is no suffering in the astral world; on the contrary, it may be in many ways more acute than it can be down here, but on the other hand it can much more readily be controlled The astral world is the very home of passion and emotion, and therefore those who yield themselves to an emotion can experience it with a vigour and keenness mercifully unknown on earth. Just as we have said that most of the strength of thought is spent in setting in motion the brain-particles, so most of the efficiency of any emotion is exhausted in transmission to the physical plane, so that all that we ever see down here is the remnant which is left of the real feeling. after all this work has been done by it. The whole of that force is available in its own world, and so it is possible there to feel a far more intense affection or devotion than we can ever gain amid the mists of earth. Naturally, the same thing is true with regard to the less pleasant emotions; accessions of hatred and envy, or waves of misery or fear, are a hundred times more formidable on that plane than on this. So that the man who has no self-control is liable to experience an intensity of suffering which is unimaginable amidst the benignantly-imposed restrictions of common life.

The advantage is that, little as most people realise it, in the astral world all pain and suffering is in reality voluntary and absolutely under control, and that is why life at that level is so much easier for the man who understands. No doubt the power of mind over matter is wonderful in all the worlds, and even down here it frequently produces marvellous and unexpected results. But it is exceedingly difficult to control by the mind

HIGHER CONSCIOUSNESS

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acute physical pain. I know that it can often be inco from outside by mesmerism, or even by determined exertion along the lines of Christian Science, and that it is frequently done in India and elsewhere by yogis who have made a speciality of it; but the power so to control severe pain is not yet in the hands of most people, and even where it is possible, such an effort absorbs so much of the energy of the man as to leave him capable of little else for the time but holding the pain at bay.

The reason of this difficulty lies in the density of the matter; it is so far removed in level from the controlling forces that their hold on it is by no means secure, and great practice is required before definite results can be produced. The far finer astral matter responds immediately to an exertion of the will, so that while only the few can perfectly and instantly banish severe physical pain, everyone can in a moment drive away the suffering caused by a strong emotion. The man has only to exert his will, and the passion straightway disappears. assertion will sound startling to many; but a little thought will show that no man need be angry or jealous or envious; no man need allow himself to feel depression or fear; all these emotions are invariably the result of ignorance, and any man who chooses to make the effort can forthwith put them to flight.

In the physical world fear may sometimes have a certain amount of excuse, for it is undoubtedly possible for one who is more powerful than we to injure our physical bodies. But on the astral plane no one can do hurt to another, except indeed by employing methods congruous to the plane, which are always gradual in their operation and easy to be avoided. In this world a

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physical body; but in the astral world all vehicles are fluidic, and a blow, a cut, or a perforation can produce no effect whatever, since the vehicle would close up again immediately, precisely as does water when a sword has passed through it.

It is the world of passions and emotions, and only through his passions and emotions can man be injured A man may be corrupted, and persuaded to harbour evil passions, unworthy emotions; but these after all can be induced only slowly, and any man who wishes to resist them can do so with perfect ease. Therefore there is no reason whatever for fear upon the astral plane, and where it exists it is only through ignorance-ignorance which can be dispelled by a few moments' instruction and a little practice. Also, most of the reasons which cause suffering amid terrestrial surroundings are quite unrepresented. When we lay aside this body, there is no longer hunger or thirst, cold or heat, fatigue or sickness, poverty or riches; what room is there then for pain and suffering? One sees at a glance that that less material world cannot but be a happier one, for in that, far more than even in this, a man makes his own swroundings and can vary them at his will.

One of the greatest causes of suffering in our present life is what we are in the habit of calling our separation from those whom we love, when they leave their physical bodies behind them. Having only his physical consciousness, the uninstructed man supposes himself to have 'lost' his departed friend; but this is really an illusion, for the departed friend stands beside him all the time, and watches the variations of feeling expressed in his astral body. It will at once be seen that it is

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HIGHER CONSCIOUSNESS

impossible for the departed friend to be under delusion that he has 'lost' the loved ones who still retain physical vehicles, for since they must also possess astral bodies (or those physical vehicles could not live) the 'dead' man has the living fully in sight all the time, though the consciousness of his living friend is available for the interchange of thought and sentiment only during the sleep of that friend's physical body. But at least the 'dead' man has no sense of loneliness or separation, but has simply exchanged the day for the night as his time of companionship with those whom he loves who still belong to the lower world.

This most fertile source of sorrow is therefore entirely removed from one who possesses the astral consciousness. The man who has evolved to the point at which he is able to use fully both the astral and physical consciousness while still awake can naturally never be separated from his departed friend, but has him present and fully available until the end of the latter's astral life, when that body in turn is dropped, and he enters upon his sojourn in the heaven-world. Then indeed an apparent separation does take place, though even then it can never be at all the same thing as what we call loss down here; for a man who has already fully realised the existence of two of the planes has thoroughly convinced himself of the plan of Nature's arrangements, and has a certainty with regard to them and a confidence in them which puts him in an altogether different position from the ignorance of the man who knows only one plane and cannot imagine anything beyond it.

In addition to this, a man who possesses astral consciousness has broken through the first and densest

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that which divides him from the mental world, so that it frequently happens that before the so-called 'dead' person is rever't to leave the astral plane, his friend has already opened the door of a yet higher consciousness, and is therefore able to accompany his 'dead' associate in the next stage of his progress. Under any and all circumstances, and whether the man who is still in physical life is or is not conscious of what takes place, the apparent separation is never more than an illusion, for in the heaven-world the 'dead' man makes for him self a thought-image of his friend, which is instantly observed and utilised by the ego of that friend; and in that way they are closer together than ever before.

(To be concluded)

C. W. Leadbeater

O God within my breast,
Almighty ever-present Deity!
Life—that in me has rest,
As I—undying Life—have power in Thee!

Though earth and man were gone
And suns and universes cease to be,
And Thou were left alone,
Every existence would exist in Thee.

There is not room for Death,
Nor atom that his might could render void;
Thou—Thou art Being and Breath,
And what Thou art may never be destroyed.

Emily Bronte

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INVISIBLE HELPERS AND OUR SCUL-CULTURE By A THEOSOPHIST

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II

IN Soul-culture, as in all other pursuits earnestly conducted, there come times when a departure on new lines becomes inevitable if further progress is to be made. By my inability to fulfil certain ever-growing obligations to a group of fellow-students in spiritual subjects, the fact was gradually forced upon my attention that if I was ever to be of any real help to others, my mind would have to pass through a course of training as drastic as the one I was endeavouring to carry out with regard to my character. Close observation revealed to me how very little I was capable of sustained thought, or indeed of reasoning on any subject. Finding that my efforts in this latter direction were less disappointing if I attempted to write them down, I gathered that the only course open to me was to inaugurate my mental discipline by selecting a sympathetic subject, requiring deep thought, and writing an article upon it. Such discipline does not sound very severe to most people of any literary training, but to mewhose school education had been trivial in the extreme, and whose ideal of life's duties was an untiring activity in response to calls of home and household—it meant almost a complete reversal of the training of a life-time.

entrusiasm carried all before it; the thought-scheme for my article frew apace and filled me with the deepest interest. But gradually the sustained effort on such unusual lines regan to slacken. I became possessed with the idea that the most perfect and complete fulfilment of my normal obligations had the prior claim upon my time and unselfishness. So the days flew by, and, sad to relate, little or no progress was made with my new undertaking. It seemed, indeed, as if my conscience would soon become unwillingly convinced that established duties forbade the carrying-out of my attempted efforts at mental training.

One morning, when matters had been in this stage for a week or so, I partially aroused myself from sleep, and in my consciousness seemed to be busily engaged in fulfilling an endless number of small unimportant duties. I was taking the most elaborate pains with these little tasks, but at the same time I was deeply impressed with the idea that I must hasten and get free to spend the evening with some intimate friend whose spiritual counsel I intensely desired. At last I thought everything was done; no one had any further service to ask of me, and I was free to follow my own inclinations.

Hurriedly dressing for my expedition, I found when I opened the outer door that it was far later than I had imagined. Dark night had descended and, moreover, it was blowing hard and raining heavily. I followed a narrow lane with high hedges on either hand which wound, spiral-fashion, up a very steep hill. The way seemed terribly long and exhausting. The rough and stony road hurt my feet cruelly, for my shoes were much too thin for such severe travelling. Nevertheless

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I pressed on and on, indifferent to the pitil driving rain, only conscious of one all-bsorbing ear that, in spite of all my efforts, I should by too late.

At last I reached the end of my journey. On the summit of the hill that I had climbed with such effort stood a house, at the door of which. I knocked for admission. Even when my friend opened the door, it seemed to me as if the driving storm strove to prevent my entrance; but, once within the sheltering walls, the exquisite sense of peace and rest almost overwhelmed me. The friend whom I had come through such difficulties to visit I recognised as one who on several similar occasions had already filled the rôle of guide and intimate counsellor to me. She was always presented to my consciousness as robed and veiled in black after the style of a Sister of Mercy; the veil was always thrown back from the face, but where the face should have been portrayed was only a blank, or, rather, a void.

On the present occasion, she led me into a rather small but well-lit and well-furnished apartment, and assigned to me a place by the fire. As she did so, she expressed profound regret that I had arrived so late, for now we should have little or no opportunity for converse, because her mother was momentarily expected for their evening devotions. Even as she ceased speaking, the door opened full and wide, apparently of itself, and there appeared in the portal a radiant being robed in soft white translucent raiment. The face, of exquisite classic beauty, was fair and illuminated beyond all description. The hair, like spun gold, veil of fire, enveloping her figure and reaching down to the level of the knees. Poised in the air an inch or

er head, and directly over the centre of her normead, was a star of vivid bright light. The right hand supported a crucifix of great size, so large that it reached from her shoulder to the ground, and she used it as a stalf when moving rapidly forward into the room with a han monious and rhythmic step. Observing that my faceless companion received the celestial visitor with a deep obeisance, I tried to do the same, but felt greatly oppressed with my ignorance. When the tones of their voices chanting the evening worship fell upon my ears, I perceived that they were using a language so totally unfamiliar to me that I was quite incapable of taking any part in their devotions other than that of adopting a reverent attitude. The orisons concluded, the door re-opened of itself and the radiant mother passed from my sight, again making use of the staff, and again walking with the same rhythmic step as she had used on her arrival.

During the whole scene my mind was deeply impressed and my heart perhaps a trifle chilled that this glorious being was so absolutely absorbed in her one purpose, that at no time did she take the very faintest notice of either my companion or myself. Except that due pause was made for the responses uttered by my guide and hostess, it was as if we were not there, so completely were we ignored.

My friend now approached and bade me a most tender farewell; and once more I found myself out in the buffeting storm, treading my painful path along the narrow roadway. Imperceptibly I passed into physical consciousness, and immediately exclaimed to myself: "Oh, what can be the meaning of that?" Instantly came a clear and decided answer to my question.

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Uttered in a voice so stern and commanding me with dismay, I heard the following hree stratge words, "Cease your pottering!"

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Though I promptly set myself to sparch honestly and carefully through all my recent mode of life for the necessity for such an uncompromising reproof, I was totally at a loss to discover anything 'pattering' in the behaviour of such an industrious and hardworking person as I knew myself to be. It was not until the hour approached that had been originally set apart for my mental training, that my mentor's meaning was made clear to me. The words "Cease your pottering!" rang out forcibly once again and made me realise how under the specious excuse of perfectly fulfilling my home duties I was travelling along the line of least resistance, pandering to my mental laziness, and, worse than all, practising a self-deception so complete that I was hoodwinked into believing that by shirking self-discipline I was being more dutiful and unselfish.

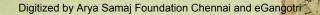
Though this little lesson was practically all that I was able thoroughly to assimilate at the time, a few years later, when some knowledge of Theosophy began to illuminate my understanding, this dream served

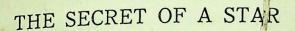
me as an inspiration in countless ways.

Being told one day by our beloved President of the deep necessity of becoming one-pointed, her words vividly recalled to my mind the radiant star-lit being whom I had seen so completely absorbed in divine service, and who used a symbol of the Crucified Man as

"When I awake after Thy likeness, I shall be satisfied with it."

A Theosophist





By Eva M. MARTIN, F. T.S.

(Concluded from p. 788)

VIII

From God Down to the lowest spirit ministrant Intelligence exists which casts our mind Into immeasurable shade.

Browning

But come up, ye Who adore in any way Our God by His wide-honoured Name of YEA... And on the ladder hierarchical Have seen the order'd Angels to and fro Descending with the pride of service sweet, Ascending with the rapture of receipt!

Coventry Patmore

SWIFTLY and peacefully the days went by. The old scholar was absorbed by the thought of the great book by means of which he was going to convey his newly crystallised convictions, the ripe convictions of his serene old age, to the world at large. He talked much of it to Lucien, wandering out over vast stretches of philosophical speculation whither the boy could

"The Phallicists are wrong," he would declare emphatically. "Completely and fatally wrong Oh, I mean to show them! You shall see, Lucien. I may.

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Je cancura crank, and a deluded old madman, and any thing else you like, but there are men who know me well, and who cannot deny that my brain is as keen now as ever vit was, and my faculties as alert and as reliable as those of any younger man, even though I am white-haired and getting a bit stiff in the joints." But interesting and fascinating though Lucien found their long talks together—which sometimes took the form discussion as between equals, and sometimes that of monologues on the part of Peterson—he enjoyed still more the pure mental atmosphere of the quiet old house, and the happy solitary hours spent in wandering through the woods that flanked it on two sides, or in exploring the broad, undulating downs not far away, whose green expanses lay ever gloriously open to the sunshine and the winds.

Sometimes grave learned men would come to the Manor, divines and scholars from all parts of the world, attracted by the fame of this thin old man who had lived so long alone with his books, and whose name was yet known far and wide as one of the greatest living authorities on the world-old history of religions. Then indeed the library resounded to a flow of words, words which seemed to Lucien to fill it from floor to ceiling and to reverberate meaninglessly in its deepest and duskiest recesses. At such times as these he generally kept out of the way, for his presence was apt to lead to embarrassing questions, and he divined that the conversation flowed more easily when he was not there.

Now and then Peterson would let some glimmer ing of the new ideas which possessed him appear in his remarks to these strangers, and gloat in secret over the mystification they caused; although in some of his

THE SECRET OF A STAR

1913 visitors he rejoiced to find a spirit which mer voice than half-way the tentative hints he ventured to throw Still, on the whole, he was guarded and careful. He wanted the book to be a surprise, a totally unexpected revelation, and, in any case, his views were not yet sufficiently ordered and tabulated for coherent ex-So he discussed shades of meaning in syllables and words of languages scarcely known, even by name, to the ordinary intelligent mortal; likenesses and discrepancies in old-time mythological conceptions; doubtful dates in ancient historical records; possible motives for far-distant acts; origins of strange forms of ritual; and a thousand other details—all with that schoolboy zest which was one of his most prominent and most attractive characteristics.

When there were none of these cosmopolitan visitors in the house—and their visits, as a rule, were short and unexpected—he and Lucien spent much time together, and under his guidance the boy's education progressed rapidly. He had the gift of languages in a remarkable degree, and after a time it delighted him to spell out for himself verses from the ancient sacred books, or directions for strange mystical ceremonials, such as were to be found in some of the rare volumes in Peterson's comprehensive library. But what delighted him most of all was when they read together accounts of what certain contemporaries were doing with regard to the occult investigation of ancient religious problems Here Peterson, from his extraordinary fund of erudition, could often adduce new proofs, or at any rate strong presumptions, in favour of the correctness of the results thus obtained; and it was a great joy to both of them to find that other minds were working,

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methodically and steadily, although along lines unrecognised by the ordinary scholar, in the same direction as their own. The unity of all religions, the tremendous Divine Truths' shadowed forth in the ancient mythologies, the vast hierarchy of spiritual Beings stretching between man and God, linking the microcosm—struggling, limited, suffering all the pains of growth—to its Source in the great creative Perfection which lies at the core of the Universe—these were some of the things they studied together, the old learned mind and the young intuitive one, helping and complementing one another in perfect sympathy and understanding.

The free open-air life which Lucien lived, side by side with this enthralling life of the mind, saved him from consequences which might otherwise have ensued from such sudden and tremendous mental stimulus. As he grew nearer to manhood his physical form increased in beauty and strength equally with the spiritual self within; and of the radiant growth of that, nobody who looked into his eyes could fail to be aware.

There were times when the child and the mystic in him took the upper hand, when nothing could keep him in the house or induce him to open a book. These moods generally culminated in some spiritual experience, some vision, of a wonder and beauty so surpassing that nothing but his deep and tender love for Peterson could have persuaded him to try to speak of it in words. Human speech was hopelessly inadequate for dealing with such things, but the old man's humble eager interest, his intense unsatisfied desire to participate consciously in some such experience himself, melted the boy's otherwise impenetrable reserve. So it came that there were evenings when that quiet room, lined

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on all sides with the printed thoughts of men, neutra a on an awed voice—now low and hesitating because of the limitations and shortcomings of the only possible medium of expression, now eloquent and impassioned, thrilled with the memory of an indescribable splendour recounting things so pure, so vital, so simple and so great, that to Peterson there seemed to gather all around the walls bright, winged presences so thinly veiled from sight that he felt as if each word that fell from the boy's lips must draw some fold of the covering away, as if every moment they must break in visible beauty upon his longing eyes.

But he did not waste time in seeking this desired revelation which came not. There was other work for him to do.

"You are the seer," he sometimes said to Lucien; "I must be, as far as I can, the interpreter. The things you tell me all have a deep and vital influence upon the spirit of my book. They are a tremendous help to me in making my ideas clear. They throw light on the dark places, and the dark places grow steadily fewer, so that in the end I believe I shall be able to clear them all away. Then it will only remain for men to read with the seeing eye and with the understanding heart. To such my message will bring joy that all can share— Christian, Jew, Muhammadan, Buddhist, all alike. the rest it will seem mere visionary ravings. But that there are some—perhaps even many—who will understand it and accept it, I have no doubt, no doubt at all,"

Never had he thrown himself so whole-heartedly into the writing of any book before. His unequalled stores of deep and precious knowledge poured themselves

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out mo it with a lavishness and an ease that astonished even himself, while he brought to their expression the force of an ardent and poetic simplicity, a clarity of style, such as had indeed distinguished many of his for. mer writings, but never to the same extent, or in the same rare quality. All his life long the history of religions had been the supreme, unchallenged interest that occupied his mind, almost to the complete exclusion of the ordinary interests of the world. But, as he now saw, largely because he knew so much about them, he had known, really . . . nothing! The mysterious story, unrivalled in its fascination, of the origin and meaning of Religion was what held him now. All his vast and detailed knowledge of separate religious systems, their creeds, dogmas and practices, seemed to have united into one magnificent whole in his mind, a whole which, since his association with Lucien, had become gloriously illuminated as by some light of splendid inspiration With heart aflame and soul uplifted he flung himself into the work of expression, and when Lucien begged him to take longer pauses of rest and relaxation, the answer was always the same:

"There is no time to rest. That will come later. I am old, Lucien, but I know that I shall not die before the book is finished. Only, I must not waste time. I must go straight ahead, without pause or hesitation, while the desire for work is on me."

And to that the boy could say nothing, although his

heart was often heavy within him.

Things came about much as he had feared. Scarce ly was the last chapter brought to a close when the old man's frail body collapsed through the long strain of nearly a year's unceasing toil.

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"It doesn't matter now," he said to Lucien. book is finished. It needs carefully reading through, a few passages amplifying, a few quotations verifying, but nothing that I cannot leave quite safely in your hands."

And then for days he lay in a state of peaceful lethargy, utterly satisfied and content, until, on one mellow summer evening when the sun was bathing all the landscape in a liquid flood of gold, the dim lifeflame in him flickered and burnt up suddenly with a flash of its old brilliance.

He sat up in bed and talked with energy and animation, as had ever been his wont, of the matters his mind so loved to dwell upon.

"Death is far from being a wholly physical thing," he remarked suddenly, after a little while. "Every particle in the body is renewed every seven years. How then can it grow old? or how wear out? No, it is the Spirit that tires of its earthly habitation, that wearies of the cramping limitations of its house of flesh; and in proportion as it struggles to draw itself away, the vital forces of the body are weakened, the sub-consciousness that guides its myriad functions is affected and disturbed, until at last the final separation takes place, and the body is cast off, its purpose accomplished—even as the serpent casts his worn-out skin. My Spirit, Lucien, has long been weary of the prison-house, but until its work was finished it could not escape. Now, that is done at last, and the way of freedom opens rapidly. Your work yet remains to be begun, and I have felt of late as if the beginning were not far off."

A faint sigh escaped the boy.

"I have been so happy!" he exclaimed. "And in these years with you I have learnt so much. What a

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friend you have been to me! Indeed, I am sure that our friendship dates back into lives long before these present ones, and that it will be renewed again. But my heart is heavy at the thought of making a fresh start—without your help."

"You will not need my help," the old man said gently, "though doubtless the task before you is a great one. Not for nothing were you born of such parents. Not for nothing were you and I brought to gether just at the time when you needed the teaching that I could give you. All that you have learnt has been learnt, I feel sure, with some purpose, some great end in view. Your life was not meant all to be passed in the lonely isolation which has marked the greater part of your childhood. Spiritual loneliness you will ever know, as all pure Spirits caged in flesh must know it; but your outer life will be led among men and in crowded cities; and I feel, in some dim way, that you are destined to influence the world."

Lucien's young face grew very sad.

"I have been so happy!" he said again. "But feel that you are right. There is some work waiting for me. I do not know yet what it is, but when the time comes I shall know. Hermes will tell me."

"I have no doubt," the old man answered gravely

and then his voice fell to a whisper.

"Do you think, Lucien, do you think, that I shall

be able to see him now, before I die?"

"I think that he is very near to you," said the boy, steadily. "I know that he is waiting to help and guide you, and to show you splendid things."

"Would that he might unseal my eyes before die!" the old man murmured. "Saturn's restraining.

THE SECRET OF A STAR

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limiting power has lasted long enough. O Mercury, thou who holdest the gift of vision, grant it to me, I pray thee, in some measure, even before my spirit tasteth the liberty of those spiritual worlds wherein thou dwellest! Bestow upon me even one single ray of that Light and Beauty which are thine! All my knowledge, all my worldly learning, so hardly acquired. and at the sacrifice of much that other men find good and pleasant, all have I now dedicated to thee—all have I poured forth in the hope that through them other souls may be led to perceive some gleam of the dawning of thy Wisdom. Though these things are as nothing in thy sight, I offer them, O Messenger of Heaven! for they are all that I have to offer -and I ask nothing in return save the satisfaction of beholding thee once, once only, with these mortal eyes."

"O, but you will, you will behold him!" cried Lucien, indescribably stirred and troubled. "He is very near. What matter if your bodily eyes see him not, when the eyes of the Spirit will so soon be opened? Oh, be not anxious or doubtful! Entreat him not, for it may be that he cannot come to you in visible form, even though he would. But you are his child—children of Mercury are we both; my Spirit knows it!—though for some reason, perhaps through some separating, disharmonising trend of thought or action in the past, he has not been able to come close to your waking consciousness in this life. Next time it will be different, for of late the old bond has been renewed and strengthened, and even now he is waiting for you somewhere, quite near by. He will take you close, close to himself, and through him you will be led ever closer to the One whose servant he is—and we—and all that lives. It is he

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fore ning who points the way for us, and for all his many child ren. Others may travel along different roads and follow different leaders, but all will reach the same goal in the end. All will rest in the same Heart and dwell in the same Spirit. Oh, do not doubt him, even though you see him not now! When he can come, he comes—when he can help, he helps—there is no need to pray him. Entreat him no more; rather trust him Trust him to the last point of vision and beyond!"

He knelt down by the bed, looking into the old

man's tired blue eyes.

"Listen to these lines," he said. "I read them only the other day, and took them straight to my heart:

"I am a tool in mighty hands;
Though of myself no strength have I
Yet, if He strike with me, the lands
Shall reel and the great mountains cry.

"And if He use me as His torch,
My heat shall drink the eternal waves,
And the hot tongue of flame shall scorch
The hidden depths of ocean caves.

"If as a lamp He make me shine, My glow shall pale each fire afar, Irradiate with light divine The space beyond the utmost star.

"And if, when He His power has shown, He lay me by, as is most meet, I take the place that is my own Among the dust beneath His feet."

He recited the words with a passion of humility in his voice; and as he finished, the old man sighed and smiled.

"So be it! You and your poet are right, my wise hearted little friend. I will demand nothing, nothing of him. I give myself to him, happy if I have been

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even in some infinitesimal degree, his instrument. will not again entreat him, Lucien, for I know that you have spoken the truth—'when he can come, he comes'. Let that suffice me."

The room grew dim and quiet after that. Outside, a happy thrush sang melodious farewells to the fading day. The roses breathed out all the sweetness of their hearts in the golden light that filled the garden. The trees stood with dark branches uplifted against the sky, as if in silent ecstasy of prayer and adoration.

And suddenly Lucien's heart gave a great leap, for he felt that, very gradually, the room was being swept by that cool, clean air, bearing its pure and unmistakable fragrance of downs and woodlands, that heralded the near approach of the one whom his Spirit loved.

The old man moved his head restlessly on the pillow.

"What is that, Lucien? What is that I feel?... Listen, Lucien!"

Even as he spoke a low chord of music sounded in the air. It seemed to be all around them, and its tone was soft and fairy-like as that of a wind-blown lyre. It hung there for an instant, delicately thrilling, and before it died away the boy's eyes were fixed adoringly upon the radiant vision of peace and beauty whose advent it had foretold. But the old man, though alert and listening, saw nothing.

"O Hermes! Hermes! if he might only see thee!" Lucien breathed in his inmost heart, for he knew that it was lawful to entreat for others, though not always for oneself. "Could I not lend him my sight for a little space? His soul hath such a longing. Let him see instead of me, this once!"

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"There is no need for that, my son," said the lovely voice, always suggesting the musical rhythm of running waters and of blowing winds, "though it was well that thou shouldest offer. Lay thy hand upon his His eyes are all but opened now, and with thy help he will see."

Lucien stretched out his hand, and clasped the thin tired fingers of the dying man. Almost at once they closed upon his with a grip that spoke of astonishment and joy.

IX

If I stoop Into a dark tremendous sea of cloud, It is but for a time; I press God's lamp Close to my breast; its splendour, soon or late, Will pierce the gloom: I shall emerge one day.

Browning

Ay, and when Prophecy her tale hath finished, Knowledge hath withered from the trembling tongue, Love shall survive and Love be undiminished, Love be imperishable, Love be young.

F. W. H. Myers

"O most perfect Angel!" came in a low, sighing breath from the old man's lips. "Thou Bird of God! Thou brightest of the Sons of Heaven! I thank thee. Now am I ready to follow thee wheresoever thou wilt, O Psychopompus, guide and leader of souls!"

Lucien started at hearing almost the self-same words that his mother had spoken on that stormy May-night, years ago. Then he saw Hermes move forward with glorious recognition in his eyes, and a gladness on his

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brow as of one who welcomes home a dear friend from

a long and weary sojourn in a distant land.

A strong, sweet wind sang through the room, and on its fragrance-bearing wings two shadowy figures were uplifted and swept away in a whirl and glory of magnificent escape. So great was the speed, the rush. the sweep of their going, that Lucien himself, oblivious of all save this transcendent opportunity for freedom, seemed to be carried with them—literally swept along, as a man "in the flying wake of the luminous watersnake"-towards regions of spaciousness and wonder. towards lucid realms of blessedness and peace.

But very soon he became subtly aware that the others were outstripping him. Hasten as he might, they sped ever on in front and he could not overtake them.

Hand-in-hand across wide spaces they fled, and vanished like shooting stars down vistas of translucent glory whither he could not follow. Between him and them a veil fell. Their swift going was blotted out from him. Despairing and amazed, he found himself surrounded by nethermost darkness . . . and alone.

There came over him the sure and bitter conviction that he must return. Not yet for him that radiant and star-swift flight. Not yet those bright, ethereal worlds of joy that called his Spirit, and had almost held it. He must return . . . to earth . . . to his body . . . to life in the world of men. His being was swept by a flood of passionate rebellion and of fear. Fear of the old dim way of life, that in reality was worse than death. Fear of those blind, cruel souls of men that would bruise and crush his own, mocking at its brightness, hating it for its pure beauty which they vaguely sensed but could not see. Dol. 11. back to Rebellion against the fate that drove him back to

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them, shutting him out from that fair spiritual haven which he knew to be his rightful resting-place. He sent out a wild prayer for release from the bonds which held him and had called him back when freedom was so nearly won. But the shadows gathered more thickly around him, his fear increased, and the horror of his Spirit was intensified . . . until from very far away there came to him an echo of infinite sadness: "Never be afraid, Lucien. . . . Burn bright, my little lamp, burn bright."

And at that tears overcame him; the darkness lifted somewhat and it was borne in upon him that through this mad launching-forth in search of release from the bonds of matter, the light of his earthly life had been almost quenched. His desire had carried him so far away from earth that the flame of the lamp had sunk low and was like to be extinguished. But still he wandered, lost in this place of darkness and of terror, and could find no way by which he might return to his deserted body before it was too late to re-kindle the light within it. Once more he sent forth the voice of his Spirit in a passionate desire for guidance, and this time it was answered by the presence of him who was, he felt, the only one with the power to reach him in this dark and desolate wilderness which belonged neither to heaven nor to earth.

"My son, my son! How camest thou here? Thou shouldest not have followed me, for I called thee not."

"I was caught away. . . . I longed so to escape."
and to be with thee, Hermes. But I have lost the way.
I would return, ere the silver cord be broken. Show me the way, I pray thee, for now I see that it is to soon for my Spirit to win freedom. My work is not

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yet done; my light is needed in the world. I long to stay, Hermes! My Spirit fears and loathes the moment of return. But it is time. I must go back."

"Thy right desire hath already guided thee towards the way of return, my son, but the choice is open to thee still. None can decide the issue but thyself. Even I cannot aid or counsel thee. Having escaped so far, wilt thou resume the way of joy and light, which leads, as thou well knowest, to the consummation of thy Spirit's dear desire, or wilt thou take the way of sacrifice, back to the world, back to thy bodily prison-house, and to the work which yet remains for thee to do? This is thy final choice, and from it there is no appeal."

Lucien was aware of a tense listening all around him.

"I will go back," he said, and immediately the words were spoken his whole being was rent with anguish, and he knew that he was enclosed once more in earthly limitations.

But he found to his amazement that Hermes now was spiritually nearer to him than had ever been the case before. They seemed both to be enveloped in some luminous radiancy of joy that flowed around them like a river of spiritual light.

"O well, well for thee, that thou hast chosen thus!" cried the God, and his voice seemed to echo the singing of the stars. "Now, O my son, thou hast indeed won freedom, for because of the great anguish of thy choice—thy soul having long since overcome the hot desires which draw souls forth to manifest in lower spheres—because of this, I say, thou shalt never again be driven to return to earth, never again be forced to suffer the

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dark imprisonment of the flesh. Hadst thou chosen to complete thy escape for the sake of thine own immediate and temporary satisfaction, thou wouldst have had to return to earth later, and perhaps many times. But now the last debt is settled; no jot or tittle remains now to be paid; and when this earth-life is over, thou will indeed be free at last!—free to enjoy an age-long bliss before thou comest forth again, still under the shadow of my sheltering wing, to learn and grow, to work and help, in new forms, under new conditions, and in a new star-world."

Lucien bowed his head in humility and awe.

"And the work that I have to do first? May! know now what it is?" Silence fell for a moment, and once again he was aware of invisible Spirits all around, who listened with a deep intentness.

"Yes, it is time for thee to know," Hermes answered, and his voice held a new note, a note of exultation. "Thou art now very near to manhood, and thy whole youth has been a preparation for this great work which is awaiting thee. . . . Lucien, there is a Mighty Elder Brother of Humanity, One who has suffered all the pains and sorrows of the human race, but who has long since broken every link that bound Him and been made free of all the worlds. He is both God and Man, both Lord and Servant, and because of His great and tender love for men He returns from time to time to bless the earth with His presence. Because of His knowledge, because He Himself has long ago passed through the stream of human evolution, there is none other that can bring such help and comfort to the toiling souls of men, none other that has such power to teach to uplift, and to inspire. The time draws near to

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Him to return once more. The sorrows of the world call to Him. The mistakes, the darknesses, the vain wild efforts in which men lose and spend themselves make a song of entreaty in His ears, so that He cannot rest even in those realms of joy and peace which are His Spirit's Home. His infinite love and compassion draw Him irresistibly back to the world of men. In visible tangible human form He will come, not as a Spirit, not as a vision. For there are many things which men have forgotten and which must be learnt afresh; and there are many new and difficult things which they can only learn from one who comes in human form like unto their own. He will come, this time, to bring no sword, but a great peace. He will come, above all, as the Eternal Reconciler, as the Symbol and the Herald of the ultimate At-one-ment between God and between Spirit and Matter, between Heaven and Earth.... And here, Lucien, is where thy help is needed. All thy knowledge, thy strength, thy conviction and thy love shalt thou pour forth in these next years to make smooth, if it may be, the way that this Great One must tread. For this reason has my Wisdom been revealed to thee. For this purpose has the power of my caduceus been shown thee—the power to reconcile conflicting elements and to bring harmony where discord reigns. To this end have I given thee the gift of speech, which enables thee to fit the thought to the word, the spirit to the form, and to interpret and make clear the things which, otherwise, could never be brought home to the dull minds of men. All this will be thy task. The book which has been left in thy care will help thee, but apart from this thou wilt have none to depend on but thyself. This thing thou must

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do alone. Thou must go forth among men-ah, the Spirit shrinks from that! but fear not, for well thou knowest that love makes all things easy. All the energy that thou hast, physical, mental and spiritual, must be spent in this mighty task of preparing men's minds to receive the great universal teaching which so soon will be vouchsafed to them. All thy singleness of aim thy simplicity of heart, thy sincerity, thy courage, and above all thy loving compassion—give all in this great service, without thought and without stint! Spare no thyself, and it may be that the Master, when He comes finding that thou hast been so faithful a servant, will call upon thee for a final sacrifice, the consummation of thine earthly progress. For this new Coming of His is of deeper and greater meaning than words can conver shadows forth a cosmic Mystery-one of the secret, innermost Mysteries of the Creation—and all who take part in it, even down to the least degree are sharers in its transcendent glory Now, Lucien—thou Light-bearer—thou whose very name is a symbol of thine office—now thou knowest how. thou art called upon to spend the life to which the returnest. Hard will be the struggle, bitter the resident tance, full of pain and weariness the task. But fee not; faint not; let thy lamp burn bright! Remember that I am near thee, even though thou must hencefort stand alone in the eyes of men. Thou art my son. I have given thee of my power and of my wisdom and the stars in their courses are fighting on side!"

All the winds of the world leapt out from the hiding-places, and in the stillness which lay at the heart of a flatter of them, as the stillness lies in the heart of a flatter

H. P. B.'S OPINION OF H. S. O.

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hear fland official duties—to any living being; he who has redeemed dozens of men, young souls, from dissipated, often immoral lives, and saved others from terrible scrapes by giving them a lives, and saved others from terrible scrapes by giving them a safe refuge in the Society; he who has placed others again on safe refuge in the Society; the pinnacle of saintship through their status in that Society, when otherwise they would have indeed found themselves now in the meshes of worldliness and perhaps worse; he, that true friend of every Theosophist, and verily 'the readiest to serve and as unconscious of the service'; he is now taken to task—for what? For insignificant blunders, for useless 'special orders'."

After alluding to the insignificance of the complaints made, she says: "Since the Society is the child, the beloved creation of the Founder, he may well be forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other Theosophists put together. He is called 'worldly,' 'ambitious of power,' and 'untheosophical' for it. Very well. Let, then, any impartial judge compare the life of the Founder with those of most of his critics, and see which has been the most Theosophical ever since the society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the members themselves; as he has been ever trying to promote its growth, and the majority of the 'fellows' have either done nothing, or created obstacles in the way of its progress, through sins of omission as of commission. Better unwise activity than an overdose of too wise inactivity, apathy, or indifference, which are always the death of an undertaking.

"Nevertheless, it is these members who now seek to sit in Solomon's seat; and they tell us that the Society is useless, its President positively mischievous, and that the Headquarters ought to be done away with, as the organisation called Theosophical presents many features seriously obstructive to the progress of Theosophy. Trees, however, have to be judged by from the 'centre of power' called Adyar, could affect in any way whatever either a branch or individual; and therefore any Theosophist bent on self-culture, self-involution, or any

H. P. B., was the real Founder of the Theosophical Society. See also, above, where she speaks of the 'Founder'.

kind of selfishness, is at liberty so to act; and if, instead of using his rights, he will apply his brain-power to criticise other people's actions, then it is he who becomes the obstructionist and not at all the organisation called Theosophical. For it Theosophy is anywhere practised on this globe, it is at Adyar, at the Headquarters."

H. P. B. next alludes to the quarrelsome spirit so apparent in England, France and America, the "backbiting, slandering scandal-mongering"; and says members have "disgraced themselves and their Society by trying to disgrace others," and speaks in scathing terms of their actions, saying: "They have actually become more like hyænas than human beings, by digging into the graves of the past in the hope of bringing forward old forgotten slanders and scandals."

She then takes up the watchword of these would-be reformers, "Theosophy first and organisation after," and says: "Golden words these. But where would Theosophy be heard of now, had not its Society been first organised? And would Vedānţa and other Hindū philosophies have ever been taught and studied in England, outside the walls of Oxford and Cambridge, had it not been for that organisation that fished them, like forgotten pearls, out of the ocean of oblivion and ignorance, and brought them forward before the profant world?"

She then alludes to the frequent use of the words 'unther sophical' and 'unbrotherly' by these Theosophical critics and reprovers, and says: "Yet truly Theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof oftenest. However in significant and however limited the line of good deeds, the latter will always have more weight than empty and vain glorious talk, and will be Theosophy; whereas theories, without any practical efforts at realisation, are at best but philosophy. Her views are evidently at one with those of the note the world: those who said there were two classes of people who sit still and ask why it wasn't done some other way.

She next says: "Belief in the Masters was never made an article of faith in the T. S., but . . . the commands received from Them when it was established have ever been held sacret

H. P. B.'S OPINION OF H. S. O.

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"Theosophy must not represent merely a collection of moral verities, a "Theosophy in a thics epitomised in theoretical dissertations. Theo-bundle of metaphysical ethics epitomised in theoretical dissertations. Theobundle of metaphysical, and has, therefore, to be disencumbered of use-sophy must be more practical, and has, therefore, to be disencumbered of usesophy must be increased of use-less discussion. It has to find objective expression in an all-embracing code of less discussion. It has been spirit—the spirit of mutual tolerance, charilife thoroughly impregnated with its spirit—the spirit of mutual tolerance, charilife thoroughly impregnated with its spirit—the spirit of mutual tolerance, charilife thoroughly impregnated with its spirit—the spirit of mutual tolerance, charilife thoroughly in followers have to set the example of a firmly outlined, and as ty and love. Its followers have to set the right to point out available morality, before they get the right to point out available morality. ty and love. The change of a like ethic unity and single page of a like ethic unity and a like ethic unity firmly applied, included of a like ethic unity and singleness of purpose in other of kindness, the absence of a like ethic unity and singleness of purpose in other of kindness, the about viduals. As said before, no Theosophist should blame a associations and individuals. As said before, no Theosophist should blame a brother, whether within or outside of the association; throw a slur upon his brother, whether within lest he should himself lose the right of being considered a Theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attentions upon your own shortcomings, in order to correct them and become wiser. Show not the disparity between claim and action in another man; but, whether he be brother or neighbour, rather help him in his arduous walk in life. The problem of true Theosophy and its great mission is the working out of clear, unequivocal conceptions of ethical ideas and duties, which would satisfy most and best the altruistic and right feel ng in us, and the modelling of these conceptions for their adoption into such forms of daily life where they may be applied with most equitableness. Such is the common work in view for all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced.

"Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother in the field of Theosophy, as none is held to weed out a larger plot of ground than his strength and capacity will permit him. . . .

"Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by, karma alone. Even the simple presence amongst you of a well-intentioned and sympathising individual may help you magnetically . . . you are the free-workers on the domain of truth, and as such must leave no obstructions on the paths leading to it . . . (The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation): No. 2. The degrees of success or failure are the land to the whole situation. failure are the land-marks we shall have to follow, as they will constitute the barriers placed by your own hands between yourselves and Those whom you have asked to be seen to be asked to be your Teachers. The nearer your approach to the goal contemplated, the shorter the distance of the shorter than the shorter the shorter the shorter than the the shorter the distance between the student and the Master.

"A complete answer is thus found in the above lines to the papers framed by the two Theosophists. Those who are now inclined to repudiate the hand that traced it, and feel ready to turn their backs upon the whole past and the original programme of the T.S., are at liberty to do so. The Theosophical body is neither a church nor a sect, and every individual opinion is

After further alluding to those who change their opinions white to blad " and shift their " devotional views from white to black," the letter closes by wishing "peace and

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W. A. English

DOWN THE AGES

A London friend writes that she was present at a cinematograph performance at which a story was given under the above title. About seven hundred school-children were present in addition to the usual audience. The story was as follows:

A party, consisting of father and daughter, a German Count and a young Englishman, is sight-seeing in Egypt. The father is anxious that his daughter shall marry the Count, but she really loves the young Englishman, though she is to some extent attracted by the wealth and position of the Count.

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The young Englishman is very unhappy at the tun of events, and rather keeps aloof; therefore he does not stan out with the trio when they go to visit a famous temple, but follows later. While in the temple the girl begins to experience a strange feeling of familiarity with her surroundings—a feeling which intensifies when she seats herself on particular stone. She asks her father and the Count to leave her for a time, and gradually the scene changes. Then one see a poor beggar-girl seated at the door of a temple. She beg alms from a passing priest, but at first he pays no heed to he entreaties; the girl however continues to plead, and the priest, seeing how beautiful she is, offers to help her if she will come with him. The girl follows the priest, but when she finds he has only evil intentions she tries to escape, and is ultimately saved by a young priest who hears her cries for help.

It is the old, old story; the young priest and the beggar-mail fall in love; and the wicked priest, discovering their secret tells the High Priest, who summons the young priest to be presence. Because, contrary to his vows, he loves a woman the High Priest orders him to be banished for life to a lonely temple where he can atone for his sin. Before he sets out of his journey through the desert he meets the girl, who implored him to let her go also; but as they have no money, it is arranged that they shall find and remove a wonderful precious stone from the temple, and then go to a land where no one know them. The wicked priest overhears this conversation; so the luckless pair are pursued, and just as they have found the stone the High Priest and the wicked priest rush in. lovers are condemned to die, and the High Priest pronounces curse upon them, that all down the ages love shall never come to them.

The English girl gradually comes back to the presentime; she sees her father, the Count and the young Englishms standing beside her; and in a moment she knows that the young Englishman was her saviour of long ago, while the Count where the wicked priest; and she knows too that the curse is worked out, and that now she is free to pour out her soul in love.

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Man's Life in This and Other Worlds, by Annie Besant. (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India. Price Re. 1 or 1s. 6d. or 40c.)

This little book contains four lectures delivered by Mrs. Besant in Madras last year. The volume, though small, covers a wide field, and from man's life in the physical world we are led, stage by stage, to the consideration of the Spirit of man, and the spiritual life. Many of the thoughts will be familiar to Theosophists, but they are retold with that freshness which ever distinguishes Mrs. Besant's utterances and which makes the old seem ever new. The purpose of the lectures is to show the reality of the three worlds in which the soul lives; how these three worlds affect each other; what training is necessary to perfect our various vehicles; and, lastly, the power which lies in each one of us and enables us finally to overcome the lower part of our nature. Great stress is laid on the necessity of treating our bodies well; e.g., the physical body must not be used harshly, or injurious consequences will ensue: it must be gently led into the habits we would have it acquire. The condition of the soul after death, and its progress to the higher worlds, are described and explained. The doctrine of the 'Immanence of God' is treated in a passage of rare beauty, and the practical application of the doctrine forms the last few pages of the volume. Those who were privileged to hear the final lecture can never forget the wonderful beauty of the concluding portion; and the description of the ideal home life, and the plea for a better position for the women of India must ever live in their memory. It is impossible in these few lines to give any adequate idea of the enormous amount of information contained in the lectures, but the most learned will find something new in them, and all should catch something, a dim reflection, it may be, of the spirit which inspired the writing.

T. L. C.

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In His Name, by C. Jinarajadasa. (THEOSOPHICAL PUBLISH, ING HOUSE, Adyar, Madras, India. Price Ans. 12 or 1s. or 25c)

When one who knows the value of words dedicates his work "To the Master Koot Hoomi from His Loving Son" that work merits more than ordinary attention. It is also fully his due that the author of so exquisite a little volume as Christ and Buddha should meet with an eager wish on the part of his many readers for more of his thoughts and writings. Nor will anyone be disappointed in this, his last most valuable contribution to our more thoughtful literature. In His Name is one of those books that contain great truths and profound thoughts in the simplest of phrases. It is a book that reveals new beauties at each reading. All that is superfluous, all that is intermediate in reasoning has been eliminated, and only the basic statements, the ultimate residues of a quantity of deep and ripe thinking are left. Hence the apparent simplicity, All great things are really simple. And this, though of small dimensions, is a great book in its way; what one might call a 'bedside book'; one to keep by one, along with other favourites, to dream and ponder on and be helped by in moments of meditative and restful insight. The 'Foreword' states that the author felt he had a message to give; and the book is his message, or as he beautifully puts it: "Each human soul has some message to give to every other human soul, and what I write is my message to you just now. It is not mine in reality, for it came to me from other human souls, and I am giving to you as a brother what others as Brothers have given to me." The book consists of seven little chapters which logically develop one from the other, and on each of which, even in so limited a review of the book as this, it is necessary to pause. The author begins by giving what is the leit-motiv of the whole book—namely, that our world, our Universe "is one vast manifestation of the Logos," that, in one sense, there is "no such thing as the unreal; yet nevertheless the expressions of that Logos vary, and we pass from expression to e pression as we grow". Phase succeeds phase, and, as new capacities develop, old forms are outgrown, new possibilities come into view. Thus "the real is this higher and the unreal that which we have that which we have outgrown". We ought to encourage ideal ism, for "idealism is the determination to identify yourself with the world above you and not with the world in which you

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live". Ideas should become more important than 'facts'. live are units of Reality which connect the facts of a world ideas are play out a drama of evolution". Again: "True in willest the interest out of 'facts'; they have an existence of their own, and possess their intrinsic standard of validity." Hence "while a fact is one expression of the Logos, the value you are to give to it belongs to a higher one; to you now a fact is of the unreal world, while its value is of the real". Then, after showing that every idealist "is a builder in the real world," and that imagination builds structures corresponding to realities, approaching the ideals, the archetypes, the whole thought is summed up in the phrase: "There is in the cosmos but One Person, and we live but to discover him."

The next chapter shows that the Master is he "who will guide you out of the unreal world into the real". Truly is it a comforting and a beautifully expressed thought that "Ages before you know your Master, he has known you, watched you, encouraged you. He has shone on you as the sun shines on flowers, and all unknown to you has helped you to grow." ldeals are first glimpses of the Master who guides you in your building and your climbing. He lives his larger life in the world of ideals, and to reach him and to "know him as he truly is you must rise to his world ". The advice on this point given by the author's own Master was: "Do good works in his name and for the love of mankind." So it becomes the business of the aspirant to try "every day and every hour of the day" to "plan to make another's burden lighter for him to bear, and say softly to yourself 'In His Name'." It follows that to do this intelligently, to be of help, one must try to understand the work, the plan that is being followed; so "to co-operate with the Master you must know God's Plan."

This is the theme of the next chapter. "'God's Plan is Evolution'—thus spoke my Master." While science collects facts and details about evolution, its meaning depends on the recognition, according to the author, of three fundamental facts. "1 41 facts: "1. that life is everywhere; 2. that life never dies, and 3. that life or the severywhere; 2. that life never dies, and 3. that life evolves." Each of these three is considered in turn: There is one Life pervading all things not different in kind but in expression. Cl expression; Change and Death are inevitable wherever there is form, but this is only that life may live more fully than before; God reveals Himself more and more, unfolds ever more and

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more of His Power, Beauty, Wisdom and Love through different stages in the growth of understanding and conscious realisation.

Then comes a chapter on 'Those Who Direct God's Plan's which shows how God's Plan of evolution is effected, not mechanically but intelligently, at every grade and stage of the work. "At every step in the manifestation of life Intelligences are guiding the building of forms, to approximate them to the pattern before them." On this earth the Great White Brotherhood fulfils this function. "They work in ways visible and invisible," and as man treads the Path, the "road to Perfection, every soul passes through the stages of the savage the civilised man, the idealist, the disciple of a Master, an Initiate of the Great White Brotherhood, to become a Master of the Wisdom". Under the supervision of the latter and their helpers and servants, the "world evolves, and humanity with it". By them are directed the laws of Nature, the rise and fall of civilisations and of continents, the destinies of individuals and of nations. Through them God's Will is worked. Who serves them, serves God.

The next chapter deals with the 'Plan of the Master'; and some well-chosen analogies render the nature of the Master's work as clear as we, down here, can grasp it. For, be it remembered, "The major part," as the author says, "of his (the Master's) work is in the invisible worlds". A Master inspires those down here, those who work for men, who help in the general plan. Moreover, not only in invisible ways: "In visible ways also the Master helps mankind. Sometimes, if it is next in the design woven on the loom, he moves as a man among men, giving them laws, teaching them and inspiring them. Thus did Manu and Buddha and Krishna in India; thus did Pythagors in Greece and Christ in Palestine. Thus once more, in no loss time, will many of the Masters of Wisdom, led by the Christ Himself, be with us to teach us and to guide us to salvation."

We next have a chapter on 'Discipleship', wherein are very clearly put the successive stages of definite discipleship to a Master, as described also in other books, such as At the Feet of the Master. One phrase, however, it is well for all of us to remember: "he has no special reason to select you as a disciple, unless you make the reason. That reason is likelihood of your being of help to him in his work." And of that the Master is the best and the only judge.

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1913 In the last Chapter, entitled 'In His Name,' is summarised and moulded together all that has gone before. So the main theme is again reached, that the Universe consists So the life of the LOGOS, and that all is in HIS vast and lives of the soul is spoken of as "the unending being. The progress of the soul is spoken of as "the unending being. The discovery which is the soul's existence". The earlier stages are beautifully touched upon, as when the "mainspring of life is a demand" when with outstretched hands men see Him "as through a glass, darkly". Then they enter on the later stage and then opens before them "the Narrow Way," which is "the path of the disciple. It leads to Salvation, or Liberation, or Fulfilment—call it what you will. It leads to Life Eternal, for it is only from the time a soul becomes a disciple that he discovers the true inwardness of life and sees fulfilment in sight. For the fulfilment of life is to bear the burden of others." The Lord Buddha taught cessation from evil as the first step to learning how to do good; so "To learn how to bear the burden of others, learn first how not to add to their burden "-truly a thing most of us might ponder and act upon. "Let harmlessness in thought and word and deed be ever your longing as you go your daily way"; that unvarying sign of world-helpers, the gentleness that cannot hurt, for then "through innocency of hands shall you come to integrity of heart ".

By sharing with all, by sympathy, by the Spiritual Alchemy that transforms, wisely and with knowledge, all evil into good, can others be helped onwards. "Better that you should be sullied by trying to help those in the mire than that you should stand aloof and remain clean." And then: "Soon shall you find your power to love grow greater and your power to feel beauty grow keener; slowly too will come to you a greater power to bear. From the small circle of loved ones you shall widen out till some day you at-one through joy all humanity." One last phrase of great and striking suggestiveness embodying a profound truth: "For the past"—when you in your turn have achieved the Goal of Evolution—"will be clay in your hands as is now the future; the pain of the present is but to learn the alphabet of life to write therewith in all time."

W. H. K.

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The Message of Zoroaster, by A. S. N. Wadia (J. M. Den)

& Sons, Ltd., Price 5s.)

This is a somewhat unique production by a rising Pars author, who has a message to give, and frankly and vigor. ously gives it. The thoughtful among the educated Parsis will recognise that the book is a herald and embodies what has been in the air. Orthodoxy permeated by super. stition and bigotry, and the so-called spirit of reform engendered by shallow thought and limited knowledge, are the two currents which have been affecting the progress of the community in all directions for some time past. Its safe advancement lies in the guidance which will avoid these rocks and sand-banks and steer the ship to a haven of prosperity and success. A common-sense, rational, artistic and constructive presenta tion of Zoroastrianism has been essential for the future life of the community, and that the book has succeeded in giving By temperament the author is poetic and artistic: he is devotee of Ruskin, and therefore tries to understand and explain Zoroastrianism in the light of his master's teachings and ideals. The 'Epistle Dedicatory' is a human document of psychological interest, and brings us in touch with the person ality of the writer. Three chapters follow: (1) Why do we hold Fire sacred? (2) The Philosophy of Zoroaster; (3) The Ethic of Zoroaster. In the first, a bold affirmation is made the Pārsīs are Fire-worshippers, with which we wholly agree. good and on the whole successful effort is made to explain rationally the true import and dignity of Fire-worship. Amos the educated ardent lovers of the faith, Mr. Wadia is one of the earliest Parsis who has shown the courage and good sense The second chapter uphold Fire-worship as a grand thing. seems to be the weakest in the volume. A study of most modern philosophers would have enabled Mr. Wadia to inter pret Zoroastrian philosophy in a better way. A sweepinger amination of problems affecting human welfare and progres show the breadth of view of the author. The third chapter very practical, and every Parsi ought to study it. It is please to note that the to note that the young author is familiar with our Theosophic literature, and in many places writes Theosophy in his of way. We wish him and his work all success, and recommended the book to our De the book to our Parsi readers and to all those who are interest B. P. W. in the community or the religion.

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Jewish Legends of the Middle Ages, by Wolff Paschelles translated by Claud Field. (Robert Scott, London. Price 2s. 6d.) This entertaining book contains twelve legends illustrative of Jewish life and thought. The stories are well told and are full of Jewish Interest. They are distinctly religious in character: or numerical strength of the s what crude retribution, and God is always the arbiter.

The entire absence of the gaiety and grace, the romance and colour which distinguish the legends of Japan, China, India and Mediæval Europe is very conspicuous. Most of them strike a minor chord and some are pure tragedy. In 'The Massacre at Prague' and 'The Prisoner of the Inquisition' we seem to plumb the depths and soar to the heights of human suffering and human achievement; for in them the supreme test of suffering is applied and love rises triumphant over pain and death. Amongst other stories the reader will discover the one which formed the framework of Shakespeare's Merchant of Venice and also a charming incident in the childhood of Maimonides, "after Moses the Lawgiver counted the greatest man among the Jews". A touch of things sub- or super-human is given in the quaint anecdote of a miser who is carried away by a spirit into a mysterious treasure house where he is shown the evil of his ways and thus admonished. "When a man orders a coffer, there are always two keys made: one is the man's, the other is God's. If God's key is not made use of, He delivers it over to us, and then the man is not himself master of his money, nor of his coffer. He can put in, but cannot take out; and at last his own soul is locked up therein. Remember this; and since thou hast gone through thy trial here, take God's key with thee, and try to make use of it, that thou mayest thyself be master of thy money." The book is well illustrated and should prove attractive to many people.

A. E. A.

Essentials of Psychology, by S. Radhakrishnan, M. A. The student may find this handbook useful for reference, since the author has evidently made a scientific study of many theories, notably those of Professor James. It is intended a solution to the intended as a text book for students, not as an addition to the large number of popular treatises on this subject found on our K. F. S.

MARCH

The People's Books. (T. C. & E. C. Jack, London and Edinburgh. Price Ans. 6 or 6d. or 12c. net.)

Eucken, by A. J. Jones, M.A., B.Sc, Ph.D.

Eucken has a message to give to our modern world. In the rough-and-tumble of life people have little time for fair philosophy and there is a continuous demand for 'philosophy in a nutshell'. Such a 'nutshell,' with very much of the nut and but little of the shell, is this booklet, which gives a very good idea of Eucken's teachings. Its one fault is that it prompts us to study more of this remarkable teacher!

B. P. W.

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Inorganic Chemistry, by Prof. E. C. C. Baly, F. R. S.

This forms an excellent companion volume to that of the same series on Organic Chemistry, and explains the most important laws and methods with commendable simplicity and thoroughness. Being necessarily of the nature of an introduction, it is not overburdened with detailed descriptions, but deals mainly with typical examples and classifications. It is certain to find a wide sphere of usefulness.

W. D. S. B.

The Agate Lamp, by Eva Gore Booth. (Longmans, London Price 2s. 6d.)

Here is a poetess who can give great pleasure to our readers since she has made good use of much travel and is possessed of a sense of melody and rhythm. She has here, among other things, some fine lines on 'The Everlasting Heretic'; and a 'A Reincarnation Fantasy' should be of special interest to Theosophists. It seems ungracious to be critical of such a charming authoress, but we venture to suggest that to test the power of the poet's song we must ask ourselves not "Do we listen?" but "Do we remember?" These lines are somewhat lacking in that haunting quality which makes a stanza, a line, or even phrase live on in the mind of a man either as a perpetual jour as a help in his hour of need. It seems to us that to create even a single line that, by reason of its truth or its tenderness, cannot be forgotten is to have fulfilled the destiny of the poet.

K. F. S.

¹ This admirable and cheap popular series is obtainable at the THEO SOPHICAL PUBLISHING HOUSE, Adyar, Madras, India.

REVIEWS

Love and Ethics, by Ellen Key. (Putnam's Sons, London.)

Sex and Sanctity, by Lucy Re-Bartlett. (Longmans, Green & Co., London.)

Price 2s. 6d. net.)

These two books treat of a similar theme, and may therefore be fitly placed together. They are essentially modern in tone, exhaling the atmosphere of the 'Futurist' in womanhood; and whilst we cannot fail to sympathise very deeply with the tremendous question which both essay to answer, we feel that a little more balance, not in thought but in feeling, would have made their appeal wider and more steadfast.

Books on this burning question of the day—the question of sincerity and fitness in the relations of the sexes—are everabounding. As all other questions at this crucial moment, it is in the throes of finding a newer and higher solution, and it is significant that the sex most pressingly touched by it should be coming to the front so bravely in the troublous hour of transition. Brave and true is the note sounded by both these writers; and whilst that spirit is overwhelmingly present, yet the reviewer cannot help (personally!) sighing a little with the thought that depth of feeling means sometimes loss in breadth. If only sex-consciousness could be put aside in all that concerns the world's work! If only this question could be solved not by a sex as such, but by humanity as such!

Of the two books under consideration, Ellen Key's seems to be mainly a refutation of erroneous conclusions drawn by some from her earlier book, Love and Marriage. She disclaims the argument that the happiness of the individual is subservient to the general good, stating that society should be so adjusted as to make the happiness of the individual subserve the betterment of the species. With insight she observes that ideals can never be fixed, but must be followed and died for if necessary by each for himself, and never forced on another for acceptance.

The writer of the second book is another famous Feminist author. Her charming and delicately intuitive style we have remarked upon in a former review of another of her works. We need to bring into greater activity is the power of love; of the future—will bring with her this divine gift to the world, patience of her love-nature through the long past

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of suffering and silence. "It is Love which parents require to teach their children, and much more definitely than in the vague moral way that it is taught to-day." Ellen Key also says: "The human race will become more closely welded together and ennobled in the degree in which the children inherit from their parents the great power to love."

The burden of both books is the same: a plea for the higher conception of the sex relation, and for the cultivation of love, love which sustains and permeates the world. Their principle is this; that the bodily function of the most solemn import to the race should again be universally regarded with the same reverence as it was in some noble and heroic ages gone by, an idea from which spring two laws:

- 1. That the sex-function should only be used for the sacred purpose of generation;
- 2. That this can only rightly and beautifully take place when love in its highest sense is present, that round the becoming of a man—divine in very truth in every child born of woman—should ever shine the glory of pure love, that his begetting may be holy and the child come blessed for the world's sake.

With the promulgation of principles so noble and so true, the Theosophical reviewer must needs be in full accord.

C. M. C.

The Transparent Jewel, by Mabel Collins. (William Rider & Son, Ltd., London. Price 2s. net.)

Readers of eastern philosophy will recognise the quotation that is the title of this book, and know that its contents have to do with the science of the soul. It is of course the mind that is the transparent jewel. Patanjali, on whose aphorisms the book is based, explains Yoga to be "the suppression of the transformations of the thinking principle". The object of this suppression, as our author explains, is "so controlling the mind and gradually leading it to regard no object but the Suprementate at last the transparent jewel is fixed in that which it perceives". The book consists of Patanjali's aphorisms with commentaries taken from the translation made by Dvivediand from the translation made by Tookaram Tatya.

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should fulfil a useful purpose, now that so much interest is being taken in the West in all the eastern philosophies. With being taken of Mrs. Besant's book on Yoga, dealing with the the exception an entirely different point of view, I know of no book by a European writer which presents a very difficult subject so clearly and concisely. It is an extremely difficult task to make Patanjali's philosophy at all intelligible to the average westerner. He has entirely to re-shape his views of life and his attitude towards it before he can at all comprehend the eastern sage; and very few people are earnest enough in their study to undertake this. The eastern commentators have not been able to clear up the situation; their commentaries but repeat the initial difficulties in different phrases. Mabel Collins has succeeded in presenting a coherent and interesting summary of a very large subject. But in spite of all that can be done to make Patanjali intelligible, it still remains true, as this author writes:

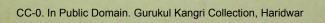
The aphorisms are written for those who are really students. Even one who has intellectually mastered their meaning finds himself unable to pass on that meaning to another. To the ordinary reader some of the aphorisms which describe the advanced states of Yoga must of necessity remain unintelligible. The obscurity is intentional, there is no doubt of that, and the translator struggles in vain with language intended to veil and not unveil.

The aphorisms are short texts forming the subject of long discourses and much teaching, as here suggested. "It is clear that Patanjali formulated them in answers to questions from disciples. The reader is in the position of one reading the answers only in a cross-examination." To veil instead of revealing, when the teaching takes a written form, is a traditional practice in the East and in occultism; and as the practice of Yoga leads to very definite results it is as well that, unless the mind of the student becomes more or less transparent so that intuition may come to his aid, the secret of Patanjali remains untold in its entirety.

E. S.

The Open Secret, by C. J. Whitby, M. D. (William Rider & Son, London. Price 2s. 6d.)

'Intuitions of Life and Reality' is the sub-title of this book a good one since 'the things that matter,' as the author calls them, are here. them, are here treated in a brief and positive way. Time and



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space, the relation of consciousness to the external world, the meaning of pain and evil, on these and other time-honours problems Dr. Whitby gives his views. The philosophy he put forward is a hopeful one. The general trend of his ideas may be gathered from the fact that he claims for himself intellectual kinship with Henri Bergson, on the ground that both are 'absolute meliorists'. He opposes the doctrine that "in Realing" there can be no such thing as growth or progress," a point h specially emphasises in connection with the question of human suffering and imperfection. "No suffering whatever is men suffering, mere fundamental evil," he says; through it, "Really is ameliorated and enriched" and something "not otherwise attainable is thereby contributed to existence once for all" Theosophists will be interested in the chapter on 'Solidarin' as an example of the way in which some of the teachings given in our literature on the superphysical worlds are influencing the thought of writers outside our ranks.

A. de L.

What is Health? by Grace Dawson. (William Rider & Sq. London. Price Ans. 12 or 1s.)

'Rider's Mind and Body Handbooks' is a popular series and the booklet under review is a worthy addition to it. The author's contention is that "health can only be realised in its entirety by the understanding and keeping of God's laws to body, mind and spirit: laws which are plainly written for a to read both in the Bible and in Nature". There is, however, an air of sentiment about this manual, and in questions of bodh health we prefer an altogether scientific attitude.

B. P. W.

John and Irene, by W. H. Beveridge. (Longmans & Ch. London. Price 4s. 6d. net.)

This book consists of an introduction, a detailed table contents, and three hundred odd pages devoted to quotations from every age and language, on the subject of woman introduction must be read in order to find an explanation the shower of quotations which will presently immerse

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reader. John and Irene appear to be a singularly modern reader. only indeern couple with characters sufficiently complicated to suit the age in which they live. Their life and divergent points of view in which sketched; and the anthology which follows is supposed to act as an accompaniment, playing in their history the posed to do and the chorus in Greek drama. The patient reader will probably find some sequence of ideas running through this mass of quotations, which are, in themselves, delightful. The printing is clear, but the spacing is sometimes eccentric (vide page 305). John and Irene may appeal to some as a brilliantly clever effort of a singularly modern mind, but the majority will probably give a different verdict, prejudiced with reason by the fact that the title of the volume led them to expect a romance, and gave them instead a 'book of T. L. C. quotations.'

The message of Ka-Ra-Om. Recorded by Triune Man. Novus Homo. (L. N. Fowler & Co., London. Price 5s. net.)

Though this book is "sent forth in the devout belief that it will serve as a strong right hand, leading the honest inquirer into the path of mind-illuminating and soul-uplifting knowledge," it does not seem to the reviewer that the world would have lost much if the 'Brethren of the Order of the Sublime Silence,' who are responsible for its appearance, had preserved their sublime silence. Of the lithographic plates, produced by Spiritualistic methods, of which the illustrations are "faithful copies," from the standpoint of ordinary Art one can only wish that the psychic forces so engaged had been more usefully employed. The book discourses on various religious subjects with much dogmatism and little eloquence or wit. However, among much verbiage, occasional gleams of light appear, and it is at least satisfactory to find that Rabah, the Head of the Order, "whose transcendent virtues and stupendous psychical powers defy description," believes that "all men are brothers". The book is totally lacking in originality and dignity as the Revelation, or the "strong right hand", it claims to be. It cannot be taken seriously, from either the critical or literary standpoint, and will interest who have will interest, perhaps, chiefly the few psychologists who have to include the idiosyncrasies of 'cranks' in their laborious E. S.

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Ush: The Revelation of Bandobast Wilderness, by Adelpha (John Ouseley, Ltd. Price 2s. net.)

This curious title is given to the story of the adventure of a young English officer who puts himself under the tutelage of a fakir, renouncing all worldly interests when the latter recognises him as one marked out for high attainment spiritually. Many remarkable experiences are undergone his progress towards the culmination in his acquirement power "to penetrate into the unseen," (astral vision apparent in this instance) and the dramatic exit of the fakir from physical plane. Teachings of karma and reincarnation ar introduced; but the idea that wrong-doing which is merely the result of ignorance can send the soul back into an anim form would not be entertained by a Theosophist. Sho descriptive paragraphs are given of various religious sects The author has good material and, though offer hampered by his unfamiliarity with the subtleties of a language foreign to him, shows considerable powers of expression Several mis-spellings and quite transparent grammatical errors however, are blemishes which might have been removed with advantage by a more rigorous use of the blue pencil before publication.

A. E. A.

Spiritual Prayers from Many Shrines. (The Power Book London. Price 2s. 6d.)

Certain temperaments derive their inspiration at the four of simple but heartfelt prayers. Some express themselve individually, in language suitable to their peculiar environment and dictated by the circumstances of their daily life; but there are many who have not the gift of voicing in fitting worth their inner and sacred sentiments, and often lack of adequate knowledge makes people turn to prayers of certain religion thinkers and writers, published by them for the use of the fellows. The book under review is an effort in that direction. The result is not fruitless, and there are many short prayes which will appeal to devotional hearts. They are toleral in spirit and rhythmic in character.

B. P. W.

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Scenes from the Ramayan.

Idylls from the Sanskrit. By Ralph T. H. Griffith, M. A. (Pāṇini Office, Allahabad.)

In Scenes from the Rāmāyan the well-known author endeavours to give to the public something like a connected enueavorate hero's adventures, from his birth to the loss of Story of the life of Rāmā is Siţā. The result is highly satisfactory; the life of Rāmā is rendered in simple yet melodious metre, and we rise from the perusal of the Rāmāyana "with a loftier idea of all the virtues that can adorn man—of truth, of filial piety, of paternal love, of female chastity and devotion, of a husband's faithfulness and love, of fraternal affection, of meekness, of forgiveness, of fortitude, of universal benevolence ".

The Idylls are beautiful, poetical translations of the best specimens of Samskrt poems, sacred and profane, epic and lyrical. To read a nation's literature and, above all, its poetry and folk-lore, in which is enshrined that which moves and inspires its heart and soul, with sympathy and an honest endeavour to understand and appreciate, inevitably brings men into closer relation with that nation's life and spirit and so helps to promote Brotherhood. This, one ventures to think, may have been one of the motives which prompted Mr. Griffith to devote so much of his valuable time to these translations not the least of many services he rendered to India, causing friends and pupils to hold his memory in grateful veneration.

The Sanctuary, by Maud Howard Peterson. (Lothrop Lee & Shepard Co., Boston. Price \$ 1.25).

This novel has distinct charm, and the reader will peruse it from beginning to end with increasing satisfaction. The Sanctuary deals, first, with the bad conditions of labour which obtain even now-a-days, and the hero, a man of wealth and culture, works at the mills in order to have first-hand experience of the conditions under which his less fortunate brothers live. It is thus that the authoress introduces the theme of Brotherhood, which runs so markedly through the book. The religious element is also present. The hero draws his faith from but the religious conclusfaith from both eastern and western creeds, and his conclusions will not be unfamiliar to Theosophical readers. charming love story gives the strong touch of human interest

MARCH

required. It seems rather ungenerous to find any fault with a book which has given the reader such pleasure, but a suggestion may be made that the writer has attempted too much. It is difficult to make out clearly which point, of the many she make in her story, she wants the reader to take particularly to hear One reader finds in it the record of the progress of two souls in their journey from the Unreal to the Real, and this is perhaps the mainspring of the book. A strangely mystic atmosphere surrounds the tale, and the character drawing is excellent.

T. L. C.

NOTICES

A Short Study of Ethics, by Charles F. D'Arcy, D. D. (Marmillan) has attested its popularity by reaching a second edition. It is well known as a scholarly production. An Index is an improvement on the first edition. Panchadashī of Vidyāranya (Si Vāṇī Vilās Press, Srirangam) is a famous Samskṛṭ book and in this volume its English translation with explanatory notes and summary of each chapter is given by M. S. Rau and K. A. Krishnaswami Aiyar. Swedenborg: The Savant and the Seer, by Prof. Sir W. F. Barrett is a reprint (Watkins) from the Contemporary Review and is full of interesting information. The January issue of Orpheus brings two very good illustrations six charming poems, a dramatic piece entitled 'The Summil' and some excellent contributions including stories and reviews—an interesting number.

TRANSLATIONS

The Universal Text book of Religion and Morals, Part like translated into Tamil by our earnest friend Mr. P. Narayana Aiyer of Madura.



SUPPLEMENT TO THE THEOSOPHIST

LETTER TO THE GENERAL SECRETARY OF THE GERMAN SECTION

PRESIDENT'S OFFICE, T. S.,
Adyar, Madras, S.,

January 14, 1913

DEAR DR. STEINER,

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Enclosed explains itself.

The General Council of the T.S., having considered the whole attitude of the German Section to the Theosophical Society and its Constitution, as shown in your letters and mine, the correspondence on the Swiss-German Lodges, and the telegram from your Executive, has asked me to cancel the Charter of the German Section, and to issue in place thereof a Charter to the German Lodges willing to work within the Constitution of the T.S.

Before complying with this request, I beg to ask you—in view of the gravity of the situation—if you wish to offer any explanation on the following matters, which will, in default of of the Charter:

(a) Your refusal, in your letter of October 15, 1912, Gottingen, asked for by

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represented Theosophy in a way opposed and even hostile the views (Intentionen) of the German Section, and that the proposed Lodge included members who followed such a method of work.

- (b) Your refusal in another letter of October 15, 1912, issue a Charter for a Lodge in Leipzig, on the applications Herr C. Schumann, on the (second) ground that the persons signing the application worked in a way opposed to the view (Intentionen) of the German Section, the method of work being one which the German Section could not permit to be members.
- (c) The resolution excluding members of the Order of the Star in the East, who were Fellows of the German Section from the meetings of the Section to which all other Fellow had the right of entry, thus illegitimately depriving theme their status as Fellows of the T. S.
- (d) The silence of the General Secretary in face of letters from the President, informing him of applications under Rule 31, and asking for the Rules of the Section, this silence making it impossible to carry on business under the Rules.

I will await your answer to this, or, failing an answer, will wait for a fortnight after the return mail from Germany, before carrying out the advice of the General Council, conveyed to me as President in Council. I deeply regret that you have forced the General Council to give this advice by a attitude which sets the German Section against the Constitu tion of the Theosophical Society, and which, unless put an end to by authority, imperils the liberty of every Fellow of the T. S.; and I venture to express the hope that, even at this late hour, the German Section will, through you, retrace its steps submit to the Constitution under which it was founded, and continue to work within the Society.

If not, we can still wish it all good in the path it selects and trust that its future, as a separate Society, may prove usefulness to the world.

Sincerely yours,

ANNIE BECAN

mil hy translated into Tamil by our earnest friend Mr. P. Narayan Aiyer of Madura.

XXII

SUPPLEMENT TO THE THEOSOPHIST

1913 THE ORDER OF THE STAR IN THE EAST

Dr. Hubbe-Schleiden sends me the official letter addressed to all members of the Order by the German Executive to all little to the Council, and sent by Dr. Steiner with an invitation to the German Convention to himself. It will be seen that my cautious statement on the subject was much within the truth. After stating that the Order of the Star is not dealt with for its opinions but for its attitude—which has always been most pacific!—the official letter proceeds: "The above-mentioned resolution is: The Committee of the German Section of the Theosophical Society regards the belonging to the Order of the Star in the East as incompatible with membership in the Theosophical Society, and requests the members of the Star in the East to go out of the Theosophical Society. The Committee of the German Section, if this request is not complied with, will find itself compelled to shut them out from the German Section."

Dr. Ahnen, who wished to be present at the German Convention above-named to move important resolutions, was obliged to resign from the Order of the Star before he could be admitted to the Convention. Comment is needless.

I am awaiting Dr. Steiner's reply to my official letter, due on the 15th.

February, 13th 1913.

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ANNIE BESANT, P. T. S.

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FINANCIAL STATEMENT					
THE THEOSOPHICAL SOCIETY					
The following receipts from 11th January February, 1913, are acknowledged with thanks: ANNUAL DUES AND ADMISSION FEES	to	10th			
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NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Minneapolis, Minnesota, U. S. A. Bahia, Brazil, S. America Attached to Adyar Head-	Alcyone Lodge, T.S	20-10-12
Attached to Augus 22	Alcyone Lodge, T.S	1-11-12
quarters Timaru, New Zealand	Timaru Lodge, T.S	8-11-12
New York City, U.S.A	Upasika Lodge, T. S	14-11-12
Chicago, Illinois, U.S.A	Akbar Lodge, T.S	14-11-12
Evanston, Illinois, U.S.A	Evanston Lodge, T.S	14-11-12
Reykjavik Iceland, Scan-		
dinavia	Reykjavik Lodge, T. S	17-11-12
Asuncion (Paraguay),		
S. America, Attached	D'Estellos de Oriente	
to Adyar Headquarters	Lodge, T.S	28-11-12
Nancy (Meurthe et Moselle)		
France	Lorraine Lodge, T.S	30-11-12
Bergen, Norway	Laboramus Lodge, T.S.	2-12-12
Alger, France	"Fraternite Lodge," T.S.	16-1-13
Dresden, Germany,		
Attached to Adyar		
Headquarters	Parsival Lodge, T.S	7-2-13
Dresden, Germany, Attached to Adyar		
Headquarters		
Breslau, Germany,	Lohengrin Lodge, T.S	7-2-13
Attached to Ad-		
-10dilliliants	"Loge der Wanderer zu	
- iduen. (Termon	Breslau" T. S	7-2-13
T A hallow		
additore.		
•••	Plauen Lodge, T. S	7-2-13

LODGE DISSOLVED

The Kansas City Lodge, T. S., Kansas, U. S. A. retreter on 1141 Charter on 11th April, 1912.

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SUPPLEMENT TO THE THEOSOPHIST

IMPORTANT NOTE

At the Royal Institution of London, Sir J. J. Thomson the foremost living authority on the structure of the atom announced on January 17 the discovery of two new Chemical Elements. The first is one which is heavier than Hydrogen but lighter than Helium, and has an atomic weight 3. This is evidently the element which was christened by us 'Occultum' in 1907, and described in Occult Chemistry on p. 21.

The second new element Sir J. J. Thomson described as a gas of the Neon and Argon type, near to Neon in atomic weight, but having no place in Mendeleef's Periodic Table of the Elements. This must be our Meta-Neon with weight 22:33. Our occult investigations show that these neutral gases Neon, Argon, Krypton, etc., exist in pairs. Ev. dently it will not be long before physicists turn to our research. es in Chemistry to find the solutions to some of the puzzles that confront them as they theorise over the structure of atoms and elements.

C. J.

MARCH

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mil book of Religion and Morals, Part translated into Tamil by our earnest friend Mr. P. Narayan Aiyer of Madura.

Digitized by Arya Samaj Foundation Chennai and eGangotri eosophist 3CH SOD, tom, nical ogen is is um' ibed n in iodic with hese Eviirchzzles toms ayan Founded by H. P. BLAVATSKY & H. S. OLCOTT with which is incorporated LUCIFER, founded by H. P. BLAVAT Folited by ANNIE BESANT GC-0 In Public Domain. Gurukul Kangri Collection, Haridwar

THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17, 1875, and into porated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers all porated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers all porated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers all porated at Madras, April 3, 1905. porated at Madras, April 3, 1905. It is an absolute and therefore endeavouring to characteristic to serve humanity on spiritual lines, and therefore endeavouring to characteristic to characteristic to the control of materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science, THIRD.—To investigate the unexplained laws of nature and the powers latent in man

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the Theosophical Society by their approval of the above objects, by their THE THEOSOPHICAL SOCIETY IS composed to the above objects, by their wish world or to none, who are united by their approval of the above objects, by their wish world or to none, who are united by their wish together men of good will, whatsoever the remove religious antagonisms and to draw together men of good will, whatsoever the remove religious truths and to share the remove religious antagonisms and to draw religious truths and to share the results religious opinions, and by their desire to study religious truths and to share the results religious opinions, and by their desire to study religious truths and to share the results religious opinions, and by their desire to study religious truths and to share the results religious opinions, and by their desire to study religious truths and to share the results religious opinions. religious opinions, and by their desire to the profession of a common belief, their studies with others. Their bond of union is not the profession of a common belief, their studies with others. their studies with others. Their bond of different They hold that Truth should be sought; a common search and aspiration for Truth. They hold that Truth should be sought; a common search and aspiration for the study, by reflection, by purity of life, by devotion to high ideals, and they regard Truthing prize to be striven for, not as a dogma to be imposed by authority. They consider the belief should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition, and not its antecedent, and should be the result of individual study or intuition. not to punish it. They see every religion as an expression of the Divine Wisdom, prefer its study to its condemnation, and its practice to proselytism. Peace is their water word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and with cannot be claimed as the exclusive possession of any. It offers a philosophy which reals life intelligible, and which demonstrates the justice and the love which guide its evolution It puts death in its rightful place, as a recurring incident in an endless life, opening the ga way of a fuller and more radiant existence. It restores to the world the Science of the Spr. teaching man to know the Spirit as himself, and the mind and body as his servants. illuminates the scriptures and doctrines of religions by unveiling their hidden meaning, thus justifying them at the bar of intelligence, as they are ever justified in the eyest

Members of the Theosophical Society study these truths, and Theosophists endeavour live them. Every one willing to study, to be tolerant, to aim high, and to work perset ingly, is welcomed as a member, and it rests with the member to become a true Theosopis

THE THEOSOPHIST

The half-yearly Volumes begin with the April and October numbers. All Subscript are payable in advance. Money Orders or Cheques for all publications should be payable only to the Project of t payable only to the Business Manager, The Theosophical Publishing House, and all base communications should be addressed to him at Adyar, Madras, India. It is particularly requested that no remittances shall be seen at Adyar, Madras, India. requested that no remittances shall be made to individuals by name.

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The Theosophical Publishing House, Adyar, Madras, India. Theosophical Publishing Society, 161 New Bond Street, London W.

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VOL. XXXV

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No. 1

THE THEOSOPHIST

ON THE WATCH-TOWER

A NOTHER year of our Magazine lies behind us—a very stormy year. For me it has been the most painful year of my life, one of practically unbroken suffering, continuing a previous ten months of pain. From January to October 1912, the most cruel slanders against my elder ward were circulated broadcast over the whole world; in October 1912, the suit was begun which has temporarily torn my dear lads from my protection, and forced them to fly for refuge to othersmay the Father of all bless those who have given them shelter. The struggle has been useful, for Alcyone's name has been cleared, the Theosophical Society has been acknowledged as blameless, and all the vituperation has now, fortunately, been turned on me. The Young life I have protected goes forward unstained, the Society is uninjured, and as for the mud showered on me it matters not. Mud only sticks where it finds mud to adhere to, and all the foul accusations made leave me unharmed, save in the minds of a very few. Nor have I, who have been appointed by the Masters as

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Their messenger, any cause of complaint. Suffering is the badge of all who bring to the world the great messages which are the prophecies of the Coming Time; did not the Christ say to the little band of His despised followers: "So persecuted they the prophet who were before you; rejoice, and be exceeding glad"? Has not the poet sung:

Right for ever on the scaffold, Wrong for ever on the throne.

The world has ever derided and crucified its Saviours, and if suffering were escaped, the seal of apostleship would be missing. At the time of writing the appeal case is not decided, but all the harm the could be done has been done already, and the worst is over. The coming year can hide within its boson nothing so bad as the past year has given us; for there is nothing more to say so cruel and so undeserved at that which has been said.

* *

Out of all this turmoil and tumult what net result emerges? A strength and a solidarity in the Theosophical Society unexampled in the story of its past. A last, it is an army, not a mob, and its front ranks mare steadily forward towards the New Era, confident in the leaders and in themselves, with a great host behind them glad and confident as they are. With this body much more work can be done than in the past. We have put an end, for ourselves, to the conflict between Libert and Order by wedding them with the marriage ring perfect Tolerance. Perfect liberty of individual opinion perfect trust in the leaders who have been marked by the armour of knowledge and the coronet of sufficiency—the ancient Sign of the Cross which conquesting—the ancient Sign of the Cross which

For those who prefer not to follow, there is plenty of other work ready to their hand, work recognised, respected and useful; but the great host sweeps on. In every country we see this band of the Brothers of Service, organised ready to serve. India has been the first to recognise this, India where the battle has raged most fiercely, and for the first time in our history a Theosophical Conference, a Political Conference, and a Social Reform Conference have linked themselves together. When religion inspires self-sacrifice alike in politics and in social reform, India's regeneration is within sight. We have done much in education since the time of the late President-Founder's splendid efforts for the Buddhists, and we must advance now into other fields as well, into all the departments of public activity which are to be remodelled in the new civilisation. And one thing we must specially stand for—the social equality of white and coloured races throughout the Empire. Grades in society, dependent on education, culture, habits, refinement, and the like, these must ever exist; but colour has here no place. At the present time this ignoring of colour distinctions in public and in private is only to be found among Theosophists, but we must help it to spread outside by word and by example.

It is in this respect that the only serious harm has resulted from Mr. G. Narayaniah's suit against me, and the factitious agitation raised against Theosophy throughout India. It has inflicted an irreparable injury on the Central Hindu College, built up with so much loving

labour chiefly by Theosophists, and remarkable as the one educational institution in India in which colour

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was wholly disregarded. I myself still hold office, at the request of the Board of Trustees, in order to facility tate the transfer of the College to the Hindu University but I am doing nothing to hamper the new policy. The Hindus, for whom I worked, have a right to shape its future, but I cannot take any responsibility for the new departure. Our fine staff of unpaid or subsistence-paid white and coloured workers—including the eldest sond the late Mr. Justice Telang, who gave his father's splen did library to the College, Pandit Iqbal Narain Gurtu Mr. and Miss Arundale, Miss Palmer, B. Sc., Miss Herington, Miss Willson, Mrs. James, Mrs. Sanjiva Rau Mr. Trilokekar, and many others—is scattered. This matters comparatively little, for they are working elsewhere, and carrying into other places the old C.H.C spirit. What matters most is that the C. H. C. stood in social equality between white and coloured races and equal payments for Indian and English work of similar quality. That was one of the bases of the institution, and it stood out as the only place in India where this ide was carried into practice. We paid a higher salary with man holding an English University degree, but the English land-returned Indian was on a level with the English man. That is now destroyed, and an Englishman has been brought in on a salary of Rs. 500 per mensem and Rs. house-allowance, over the heads of England-return Indians who have been serving for years on little mo than half of this. The universal vicious practice of cognising colour in salary, with all implied therein, is all accepted in an institution which had upheld the soul equality of white and coloured races, and the obliteral of race distinctions has ceased. This is what person I feel most, for this unity of the two races has been

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heart of my Indian work; it makes it all the worse that this blow is struck by Indian hands, and has been made possible by Indian attacks on me; it is they who have stabbed social equality, and have again raised up the Englishman on a pedestal, not for his services but for his colour.

* *

Ere long, I hope, the Theosophical Educational Trust will have repaired the mischief, and have several such Colleges where before there was only one. If we had but money! A few hundred thousand pounds would suffice to raise a network of Schools and Colleges over India, in which boys of every race and creed would gather, to make workers for the India of the future.

* *

The other day I attended a great public meeting called by the Madras Congress Committee and the Mahājana Sabhā. It was presided over by Mr. V. P. Madhava Rao, C. I. E., and the speakers were drawn from the most respected public men in Madras, men worthy to be leaders in any civilised country, but shut out from their rightful place in their own. I do not know how other white people feel in such meetings—it is true that they rarely come to them—but my heart always burns hot with shame as I hear the dignified and self-controlled speeches of such men as Messrs. T. Rangachariar and T. R. Ramachandra Iyer, asking for the elementary rights of citizens, The facts—soberly related by counsel learned in the law, of the treatment received by themselves and their clients in their peripatetic search for iustice from executive officers—were most painful to listen to, though enlivened by dry and caustic touches of humour which made one laugh even when more

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inclined to cry. Ever since the National Congress has existed, it has asked for the separation of executive and judicial functions, but without success. Another matter dealt with was the relation of India to the Crown through the Indian Government and the India Office: a Standing Committee of the House of Commons for the consideration of Indian Affairs was asked for, in the place of the present India Council; if such a Committee were formed, it should be directed to add to its number -from outside the House-an equal number of Indian representatives elected here by the educated classes Otherwise it will be the same old story of power without information. This most important resolution was little discussed for lack of time; the Hon. Mr. B. N. Sarma and the Hon. Mr. L. A. Govindaraghava Iyer made weighty and well-informed speeches; the Hon. Mr. T. V. Seshagiri Iyer spoke well but far too shortly. Mr. C. P. Ramaswami Aiyar cut his speech down to very narrow limits, but every word told; he is a most effective public speaker, and should make his mark in public life, for he is a true lover of India. The last resolution, on the South African situation, was rushed through. I had the honour to k invited to speak, and was very brief, as the Hall was wanted for another purpose. The Government of India and the Imperial Government are at one in their condemnation of South African proceedings, but both seef to feel helpless before the "self-governing Colony" England gave self-government to the Boers with haste which has caused much trouble, and the Boef are creating a deep, widespread, and most righteon anger in India. If England would give to India who she has given to South Africa, India would very quickly settle the question for herself. If the Colonie

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veri lonies with their narrow prejudices, are to rule the Empire, only one way of safe-guarding that Empire remains: give to India her own Parliament, and she will be a liberalising element in the Empire, saving it from the bourgeois prejudices of the Colonies, and instead of being the sentimentalised-over "jewel," she will become its strongest bulwark. It is noteworthy that the House of Lords—to which statesmanship has retreated—was the House to lift up its voice for the Indians.

* *

I cannot reconcile myself to the extraordinary latitude permitted to counsel in the lower Courts of this country in the matter of cross-examination. High Courts the Judges do not, of course, permit irrelevancy and insult, but sharply check them. I was reading in the Hindu a case in which the Editor of the Carlylean was suing for defamation. I only know the Editor by some violent abuse of myself, so I am not speaking from any particular bias in his favour. But surely it is outrageous that a man should be questioned as to his religious belief in a libel suit unconcerned with it. "Are you a Theist?" The witness asks the meaning from the Vakil's standpoint. "Do you believe in a God—personal or impersonal?" "I believe in an impersonal God. I am an Entheist. I am not an Atheist. I am not a Theist in the sense in which Brahmos understand the word." (It will be understood that these are the Vakil's questions put into the mouth of the witness as answers, in the usual unjust way.) Surely the whole of this is most unfair, and is intended to creat to create an atmosphere of prejudice which will hinder justice from being done.

* *

Our Delhi Girls' School issues its tenth annual report, and, under the most effective and affectionate management of Miss Gmeiner and Miss Priest, its steady growth is maintained. Three hundred and six girls are now on the registers and many more would enter but there is no more accommodation available. Three but there is no more accommodation available. Three girls went up for the Middle School Examination and all passed, two of them coming out first and second of the Delhi candidates. The Hon. Secretary, Rai Bahadur Sultan Singh, to whom the School owes so much earnestly desires to raise it to a High School. May his wish be fulfilled.

* *

The Vedic Mission, founded by Pandit G. Krshn Shāstri in 1909, seems likely to be a useful body; itis intended to circulate Hindū religious publications among the masses, and, generally, to strengthen Hinduisa One very important piece of work is being plannedthe purification of the Brahmana priesthood. It is proposed to work through the Veda Pathashalas Southern India, usually situated near important temples though with separate funds and management. "The teach," says the Pandit, "the Vedas by rote and turn out characterless priests." The Vedic Mission proposite to utilise these schools, and to teach the boys cream of Samskrt and English literature, so that the may grow up into good citizens". The plan is a ver good one, for the machinery is ready to hand; the Him Maths should help, instead of wasting their funds supporting idle hangers-on. This is work which Brāhmaṇas can do; I have often thought wistfully the 'temple priests,' and the Brāhmaṇas who perfor family ceremonies, and those who quarrel over

pilgrims to holy places, but the reform and education of these must be wrought from within by Hindu hands. No foreigner, however sympathetic and well-meaning, can interfere without impertinence. I heartily wish Pandit Krshna Shāstri success in this gigantic, but most necessary task, and the more orthodox members of the T. S. should help him in every way if he visits their localities. Preparations for the work of the Mission began as long ago as 1882, and much devotion has been shown by its workers. We trust that it may go forward successfully and achieve its beneficent objects. Any subscriptions in aid of its publishing department or other activities should be sent to the Treasurer, Mr. T. S. Ramaswami Aiyar (Dubash, Messrs. Best & Co., Ltd.), Sea View, San Thomé, Madras, S.

A new departure, pregnant with future good for India, and just mentioned above, was taken at Tanjore, where the Political, Social Reform, and Theosophical Conferences linked themselves as workers for the good of the Motherland, and the President of the Political Conference, the Hon. Mr. V. K. Ramanujacharya, a member of the Madras Legislative Council and the Chairman of the Kumbakonam Municipality, joined the Theosophical Society, and presided over the first meeting of its Conference. Mr. N. K. Ramaswami Aiyar, on behalf of the Theosophical Society, Mr. M. P. Doraiswamy Iyer, Secretary of the District Political Conference, and Mr. V. S. Visvanatha Iyer, Secretary of the District Social Conference, are the gentlemen who brought about this friendly co-operation, and the thanks of all parties are due to them. In the cooperation of all workers who love and serve the

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Motherland lies the happiness and prosperity of the country, for only thus can a United India be builded For the making of such union, uttermost tolerance of varied opinions must prevail.

Another noteworthy sign of progress is the fact that a Hindū Religious Conference at Nellore was presided over by a Hindū lady, Shrīmaṭi Susheela Bala Mitra who delivered a very good presidential address. Mr. G. K. Harkare, of the Hampi Math, is the organiser of these Conferences, and is endeavouring to utilise the resources of the Math in religious and educational work.

It is interesting to notice in an American letter to the Birmingham Gazette a reference to my own state ment about the new American type of the sixth sub-race. The writer says:

When I first heard this statement I was surprised, by my visit to New York considerably modified the astonishment. Not for a moment would one suggest that the average New York man comes under this category—far from it—but her and there, principally in the professional classes, one sees face which Nietzsche might well have chosen for his Superman. The lofty brow, the firm, fine-lipped mouth, and the fearless, resolute eye, which characterise this type, indicates almost entire subjugation of the senses by the intellect. Ye there is no lack of sympathy or kindness.

Yes, that is the type, very well described, and it increasing in numbers; though, truly, it is not found to the average New York man ".

I see that Mrs. Ella Wheeler Wilcox—a wome as charming in her personality as in her poems speaks of herself quite openly as a Theosophist.

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when I became a Theosophist I saw that He was retained and made more real for religion." How many thoughtful people can say the same.

It is interesting to note that the use of colour in the treatment of disease, put forward many years ago by an Indian Theosophist in a crude form, has been taken up in the West and reduced to a definite system. Electric light, sent through variously coloured glasses, is the agent. I saw something of this in Europe in 1912, and it has now come over here. Dr. James Harris, L.M. & S., L.R.C.S. (Edinburgh) and M.D. (New York), Karuna Lodge, 2/27, Broadway, Madras, is the pioneer. Mr. A. K. Sitarama Shastri was suffering from a carbuncle and was told he must spend at least three weeks in hospital for an operation; he fortunately heard of Dr. Harris, and has been cured by him, only an absence from his office of two or three days having proved necessary. Other members have also received much benefit. How immense will be the gain if, as this treatment is perfected, the use of the knife is reduced. Is the surgery of the future to go along this line?

A journal in Marathi is to be issued by the Maratha T.S. Federation, and the usual application was made to the City Magistrate, Poona. In regard to security, he remarked: "In the case of a magazine of this kind, printed and published under the auspices of the Theosophical Society, there is no likelihood of its offending, therefore security is dispensed with." It is pleasant to find the experience I have myself had here repeated

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Mr. Graham Pole wished to see some of the great temples of southern India, and, at my request, one of my Hindu friends went with him, so that he might see them as a friend not as a globe-trotter. He had one experience of the way in which Indians are treated in their own country, and I am not sorry that he should see with his own eyes the kind of thing which goes on here; he will be able to speak of it on his return to England-I beg pardon, Britain. Both gentlemen were travelling first-class, and wished to stay the night at the Trichinopoly station; two beds in one room were available, and Mr. Pole naturally thought they could use them; certainly he might use one, but for the Indian gentleman, no. Remonstrance was unavailing; the European Station Master was obdurate, and he was probably not to blame, as he was bound by the Company's rules. "Even a Rājā had been refused." Of course Mr. Pole declined to stay, and the two men had to tramp off to the Dak Bangalow, as there was 10 carriage, two miles off; that was full, and they had to search for a hotel, and finally found one by 11-30 P.M. The railway companies make their money out of Indians, and yet treat them in this scandalous way. All kinds of invidious distinctions are made, and pelly insults are inflicted. Yet people wonder why the English are disliked!

(Concluded on p. 159)

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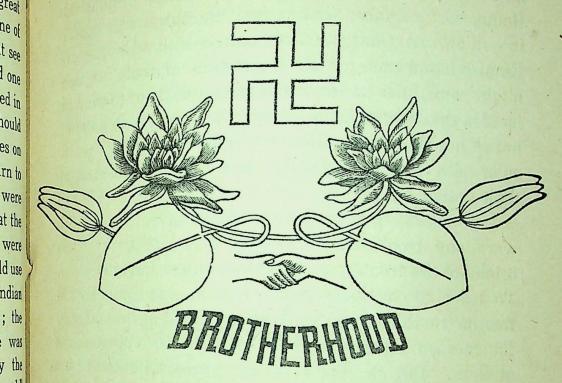
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THE MYSTERIES

By Annie Besant, P. T. S.

A Lecture at Stockholm, June 14, 1913

MANY and diverse have been and are the religions of the past and the present, the religions living and dead. One great difference one perceives in looking back over the history of the older past and comparing it with the history of more modern days: in the ancient times one does not come across anything in history of the nature of persecution of faith by faith. You find that each religion has its own kingdom, its own area, over which it rules. faith, and that that faith lives in amity with other faiths You find that a nation has its own of neighbouring nations, unless it chanced that the

nations themselves were at war. You find in imperial Rome, for instance, that a great Pantheon was raised in which the Gods of every nation within the Roman Empire found each his place and each his cult. There might sometimes be jealousies and envies, but there was no idea that one religion was to rule over every nation; but rather that each nation naturally had its own particular faith and that the people of the nation worshipped their national God.

You find, looking back to those days, that if there were any trouble with regard to religion, then the origin of the trouble was political rather than religious. To leave the religion of the nation was equivalent to treason to the State; and so now and again you may find a man attacked and banished because of a change of faith. But that was rather because he denied his fatherland than because there was any wrong in thinking along his own lines on a question of belief; and it is very noticeable that, in some of the most ancient faiths, it was held that, so far as intellectual acceptance of doctrine was concerned, the intellect might have free play, and there was no limit to the area over which the thought might extend.

On the other hand, in comparatively modern days you find that religious persecution plays a great part in the history of rival faiths. You find many a missional effort, many attempts to convert other peoples to a religion which is not the religion of their ancestors, and one not unnaturally demands: "Why this difference the matter of tolerance between the ancient world at the comparatively modern? why has this idea arise that all people should accept a particular presentment truth, that they should not follow an ancestral faith.

but rather embrace one which is brought to them from other lands?"

And it is not without significance that the tendency to persecute in relation to religion is historically contemporaneous with the disappearance of the Mysteries from Europe. It was in connection with their gradual disappearance that you find arising the spectre of religious persecution, so that one is inclined to put the two phenomena side by side, and to ask whether there may not be a relation between the disappearance of the Mysteries and the appearance of persecution.

When we come to enquire as to the difference between the exoteric faith and the esoteric teaching, when we come to look into the faiths of the past and to study the Mysteries of the past, we find that the faiths were just as different in the older world as they are different in the modern; but we also find that in relation to every faith there were Mysteries established, to which the most learned of that faith belonged, and in which the teachers of that faith were trained. We find, as we study still further, that though the outer presentment of religious doctrines in the exoteric faith differed with the nation, with the temperament and the traditions of the people, the teaching which made the Knower, the teaching which educated the Mystic, the teaching which gave knowledge instead of belief and enabled a man with full certainty to declare: "I know the things of the superphysical worlds," We find that that teaching was everywhere one and the same, and that while the various exoteric faiths might differ, the inner heart of them, as found in the Mysteries, was the same. Just as you might, if you wandard, was the same. wandered round some great cathedral, see the light

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arises mento pouring out from window after window, and through every window a different colour; as you might say, look ing at that light streaming out through the glass: "The light in the temple is red," and another might cry. "The light in the temple is blue," and another would declare: "Nay, but the light is yellow," while another would asseverate that the light was purple; so with the exoteric religions of the world, each has its own colour, each has its own presentment, and those who only see the outer religion declare that the religion differ, and that the light of truth that comes through each is not one and the same.

But just as if you go within the cathedral, if yo penetrate within the shrine, you see that one white light is there and that the difference of the colour is the windows and not in the light, so do you see, whe you enter into the Temple of the Mysteries, the truth is one though it may be presented in different fashions, and that though the colours of the faiths at various as the hues of the rainbow, inside the Temples the Mysteries the white Light of Truth is one and same. And it is, I think, because of that knowledge which inasmuch as it is knowledge of facts cannot van while the language in which the facts are told will val according to the speaker—it is because in all the ancie religions there was ever at the heart of them Mysteries, giving the unity of truth and the unity knowledge, it was because of that, that persecution religious belief did not stain the older world; for teachers knew there was the one truth, althought peoples might differ in their understanding of that the veiled in garments of dogma, of ceremony, of ver presentment.

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So one begins to think, if we are again in modern days to persuade the living religions of the world that they should form a Brotherhood and not a battlefield of warring creeds, that we must find a common place where all the religions may find their origin, where all the religions may find their teachers. We must hope and labour and aspire that that ancient institution of the Mysteries may once more be restored for the lighting and the helping of the world, and we must endeavour so to study and so to live that pupils may be found who shall draw down the Teachers from on high by the passion of their aspiration, by the purity of their lives, by the depth of their knowledge, who may thus show themselves worthy to be taught again by Men made perfect, to draw among themselves as Teachers Those who have knowledge more than the knowledge of men.

Let us think then what the Mysteries were in reality. Let us glance for a few moments at the phases through which they have passed, and let us ask whether in our modern days it be possible to find material out of which pupils can be found to be taught. Never in the higher worlds is there grudging in the giving of the truth; never from above comes the check which prevents the pouring out of knowledge over the world. It is here, here in our lower world, here in these minds of men resistant of truth which they find it difficult to grasp; it is in the challenging, constantly questioning mind of our modern days; it is here that lies the difficulty in the restoration of the Mysteries; it is here that flow of truth.

This is not to be regarded as though it were outside the great Plan of the King of Evolution. There is

naught outside that Plan; and if sometimes we thin that things go ill, it is because our eyes are short-sighted because we are not able to see the whole, and we judge only by a portion that we see. For in the great evolution of mankind, which lasts through millennium after millennium of our mortal time, in which days are tens of thousands of years, and in which a million years are but as yesterday to those great Minds that see over the whole of evolution; in the working out of such a Plan in a gradual development of one stage after another, there is no stage which may be missed, there is no stage that is evil; each has its place in the long evolution, and the Architect who drew the Plan knows we the building that He is intending to erect.

It was necessary for human growth, necessary in the higher evolution of men, that there should be period during which this mind of ours should devel the questioning, challenging, rebellious spirit wither which it would not have conquered the knowledged this lower world. It was well enough in days la gone by that child-nations should look up to divi Instructors, and obediently study the lessons given them by those divine Men. But it was also well that growing youth should develop the powers of manhou and he could not have done it, had he always been ke in the leading-strings of Those greater than hims So the time came when the Teachers said to the M "Go out, my son, into the world and find out for w self what is the truth; develop within yourself the which is one aspect of the divine Spirit, and conquer your own unaided strength the knowledge which world can unveil before you; yours it is to conquer lower world, yours it is to discover the laws of national

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yours it is to find your way while the guide for the

moment is hidden."

But just as the father who sends out his son into the world watches over him with tender love and is ever ready to help when advice is needed, so was it with the Fathers of the race, those Elder Brethren who had reached perfection before the younger had climbed the ladder of evolution. They have ever been watching although out of sight, withdrawn from physical vision but ever near and ready to help, and They have guided the nations as much through the times when Their forms were hidden, as They guided them when dwelling in the City of the Golden Gates of Atlantis, or in the White City of Shambala at the origins of our Aryan Race.

But the times are changed and with the changing times a changing method. It has been said, and rightly said, that evolution is not a ladder of ascent but rather a spiral that ever returns upon itself higher and higher as evolution climbs. So it is that the past becomes again the present, but the present on a higher level than the road that humanity in the past has trodden, and the times are approaching when the Mysteries shall again be restored to earth, for the pupils are preparing to-day, and when the pupil is ready, as the old saying runs, the Master appears.

Think then of the times when the Mysteries were established on our globe and realise what was their function and their work. The outer religion, the religion of law, of command, the religion that said "Thou shalt" shalt," or "Thou shalt not," that is the outer religion that guides a man to righteous conduct by an authority imposed upon him from without, by moral codes, by

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laws of conduct which the man obeys oft-times without understanding their reason, obeys because a great Prophet has said so, because a Scripture has been written giving the precept, because a Church has proclaimed commandments, because a Tradition has declared: "This is the way, walk ye in it."

Such a line of instruction, such a moral code, such a system of laws, makes the good man; makes the man who is the worthy citizen of the State, the man who is the loving husband and father in the home, the man who is ever ready to work for his country, who is looked up to as one of character and of noble life. But that is not the highest. A wise man in days long gone by declared: "The law was a schoolmaster to bring w unto Christ." A time comes in human evolution, when the work of the outer law is over because the law the Spirit is unfolding from within, when the man m longer walks by an outer compulsion but by an inner direction, when the God within speaks, instead of the God without; and it is the function of the Mysteries! unfold the God within and to change man into the man made perfect, the man in whom the hidden God shine forth with manifested glory.

So we may read with reference to the Schoolse Pythagoras that there were many who learned the outer teachings, who learned the civil and the social virtues, and so became the patterns of virtue that we the glory of ancient Greece. But that was only outer court of the Temple; that was on the world side of the threshold of the Mysteries. For we that there were other Schools, secret and hidden, which those who had reached goodness might admitted, and in which the good man was developed.

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into the God. That was the object of the Mysteries: to take the good man who had conquered all ordinary temptations, who had grown to a point where the world no longer either deceived or attracted, who had been able to develop within himself those essential virtues which are the bases on which everything else is to be erected, to take that man, to let him step over the threshold into the Temple. There they instructed him how the God within might unfold his powers, and how his garments of matter might be constructed so as to be vehicles for the forces of God instead of hindrances to those forces, as they are in the mass of the people in the world.

And then the man was taught, first of all, that he must purify the garments of matter that he was wearing, not only from the ordinary sins of men, not only from the ordinary passions of humankind, but that he must purify garment after garment of subtler and subtler matter, and learn to distinguish himself from the garments that clothed him, and consciously and deliberately to live in the house of matter of which he was the tenant and not the prisoner. For most men live as prisoners in the house of flesh that they wear. They know not that there is a key that can open the gates; they know not that the key is hidden within themselves and is not held by any one without. holder of the key, and that only when death comes with that key which unlocks the body can the Spirit arise free and immortal and know himself divine.

But in the Mysteries they were taught that the body was not a prison-house but only a dwelling-place; forth at his will. So first they were taught by deep

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and profound meditation to draw the life away from the outer garments, and for a time to fix it in the inner and subtler garments that the Spirit wears. They were taught to separate the coarser from the finer; they were taught to evolve the finer senses as nature has evolved the physical senses for us through endless ages of years; and they were taught that the real powers of sight and of hearing resided in the spiritual man and not in the bodies that he was wearing, that the bodies had to be shaped into organs for the spiritual powers, and that each body was a barrier until the Spirit had redeemed the matter and formed it for its own purposes and as an instrument for itself.

Those true Mysteries which still exist—those which are ruled by the great White Brotherhood, the only people who have the right to say: "Enter," or "Thou art not yet ready to enter"—those true Mysteries have never been withdrawn from earth, but have existed in the hands of these Men made perfect who introduced Their neophytes into the realities of the higher worlds, and taught them consciously and deliberately to become familiar with those worlds of subtle matter, as the scientist of our days is beginning to become familiar with the physical world in which the live.

And to-day in those true Mysteries, when the down way of Initiation is thrown open before the preparation pupil who has been led up to that gateway, the pupil passes out of the physical body, and is initiated first the astral body, and is tested as to his knowledge to deal with the powers of that world, how to use influences for human service. When you read, as sometimes do, of the tests of the Mysteries, the order

of the Mysteries, realise that those are tests of knowledge and of power, not of the physical endurance
which you read of in 'occult' stories, the passing
through fire, through water, through all the elements
here: those are but the first and early tests on the astral
plane for the pupil; they are not the tests of the man
who has to show that he can control the powers of
nature, and that they own him as their ruler because
he has gained the knowledge which alone is able to
control. For in any world, go where you will, be it
this mortal world of men or be it the highest world of
Nirvāṇa, there is but one thing that gives power, and
that is Knowledge. Knowledge enables men to rule
and, as has been truly said, for the Spirit there is no
veil in any kingdom of nature.

Therefore of old was the man who had to pass into the Temple of the Mysteries spoken of as the Gnostic, the Knower. And every Initiation means an extension of consciousness, an extension which is gained when one gate lies behind you; and the next gate only opens when the knowledge you have conquered enables you to turn the key in its lock. As you trace on, Initiation after Initiation, you find that in each one the pupil, the aspirant, the Initiate, is admitted to another and higher world, and shows that he is able to wield its powers, to use its influence, and always to seek one object and one alone, that he may become of greater service to his fellow-men and may help them who cannot help themselves to a swifter road of progress, to a shorter way to bliss. For the only justification of gaining knowledge is that you may use it for service; and Those who hold the keys of knowledge will only place them in the hands of anyone when that person has proved himself eager to

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serve, and has mastered the desires of the lower self imprisoned in the bodies and surrendered himself to the will of the higher Self that knows no will but God's

And as we look away from these high Mysteries that are, and that were known in the outer world of the past more than they are to-day, we find that there were many preparatory Schools, Mysteries of the less real kind which gradually prepared the pupil for the higher Mysteries, and some of these still exist. There are occur Schools scattered over our world to-day, and all look to the one White Brotherhood as that to which then aspire; they pass along many different lines which have been brought down from ancient times, different ways and different methods and different fashions of instrution, but all realise that they are preparing for the real Mysteries, those over which the great Hierarchy presides. And looking back into the past we find that then were many such secondary Mysteries known to exist although the method of their teaching remains occultor hidden.

We find for instance that there was a stage in the evolution of religions, in which the pupils were alonger able at will to leave the outer body and go to the Temple of the Mysteries, where alone the higher limit tion should be given.

Some of you may know that in connection will the Egyptian pyramids there were chambers of linit tion which had no door, for no one might enter the who could not pass through the wall encircling to Temple; such needed no door through which to go, cause he came in the subtler body into the presence the Hierophants of these Mysteries. So in Irelation there are still left some towers which have put

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antiquarians because there is no way into them; there is no need for a door for the man who has learned to use the subtler bodies, for there is no wall that can exclude him, no door that can be locked against him, nothing that can keep him from going whither he will, nothing which this earth can erect in the way of barriers. So it was the fashion of these Mysteries of old, the grade below the real, just as in the real, that only those who could consciously use the higher bodies could be admitted that they might pass through to the great Way of Initiation.

But the time came when people could not do that of their own free will, and then another method was used. They were thrown into a mesmeric or hypnotic trance, touched with what was called in Greek antiquity the Thyrsus, a rod at first filled with living fire, the touch of which at once broke the links between the higher and the lower bodies, and set the Spirit free within its subtler vehicle in full consciousness of that higher life.

So you will find sometimes in ancient fresco or in ancient sculpture, a priest stands holding in his hand a rod and on the top of the rod a cone. It was a form of the Rod of Power which was used, and was passed along the spinal column up to where that enters the head; as the fiery rod passed up the spinal column the subtler body was drawn together and gradually followed the rising rod until, as it touched the head, the body passed out through the skull and then was set free to reach the subtler worlds. And a little later still that power has been lost, as the world is going on its downward way vision is opened and the astral hearing, and living

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pictures are shown in subtler matter, which image out the realities of the other worlds. No longer the subtler world is traversed, only a picture of that world is shown; but a living picture, giving much of knowledge, and even down to our own days that is a common way of teaching. When the living pictures made by the great Teachers are thus shown, we have past history reproduced; when the great work of building worlds is imaged in the subtler matter of the astral plane, the pupil studies these pictures as they unroll before him, and understands better than words could tell him the reality of that history of the past.

Then coming still lower down, as even this power was lost by those who were the Hierophants of the Mysteries, there came a stage that you may readd among the Greeks, when that which was to be taught was shown by acting, and not either in the world themselves or in the living pictures that imaged them out; when men were taught to act scenes which con tinued the lessons which had to be learned; when the astral world was shown as a dramatic scene; when the passions were imaged as animals, and when men clothal in animals' skins and wearing animal masks surrounds the candidate for the Mysteries, endeavoured to drift him back, and tried to terrify him. And if within him there was the germ of any vice remaining, then the inner traitor in the citadel of the mind answered to the threat without which was made by the actor who acting the vice, and the man, terrified, seeing the figured as it were in an outer form, shrank back at dared not face his enemy, and so failed in his passe through this test which was to try the purity of candidate

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So these Mysteries went on right into Christian days, and if you will read your early Christian books, read the writings of the Apostolic Fathers, trace them on from those who were the pupils of the Apostles themselves and through succeeding writers, S. Clement of Alexandria, read the works of Origen so far as we have them, you will find in the early days of Christianity there were the Mysteries, the real Mysteries of Jesus. There were two lines of instruction: there were first the teachings of those who had been instructed, as both Origen and S. Clement write, by word of mouth, in the secret teachings given by the Christ while He lived and worked amongst men. You remember He said to His Apostles: "Unto you it is given to know the Mysteries of the Kingdom of God, but to others in parables." And the modern Church is content with the parables, and does not seem to feel the lack of the inner teachings which explain the Mysteries of God. And those which were received by tradition, handed down from mouth to ear by generation after generation of worthy and saintly men, those formed the first teachings in the Mysteries, the teachings, as Origen said, given in secret by Christ to His own disciples.

Then there were higher Mysteries, where not human but superhuman lips taught the secrets of the higher worlds, and you find S. Ignatius of Antioch—I think it is, or perhaps S. Irenæus—declaring that the Angels were the teachers in those early Christian Mysteries, superhuman beings who came to those who had been instructed in the knowledge handed down that higher teaching, and who were worthy to receive those denizens of higher worlds. So was it also in

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Greece and in Egypt, where those whom Christians call Angels, but whom the older religions spoke of as the Shining Ones, were the teachers and revealed the Mysteries of the higher worlds.

Christianity, as much as any other ancient faith had Mysteries at the back of the outer religion. Men were baptised into the Christian Church, they passed onwards to the Communion, thus utilising the outer forms which the Christ had left for the helping of believers. But you may remember how S. Paul declared "We speak wisdom among those who are perfect" declaring that he did not give the higher teachings those whom he said, although baptised and communication ing Christians, were only babes in Christ. All this passed away and yet not wholly, for ever the true My teries remained; but this difference there was at lear in the western world: there was no open road to the Mysteries, there were no intermediate Schools which men and women might be instructed—only trab tions that such things were or had been; and only her and there was a man, who, having been taught personal and individually, grew strong enough to find his or way to those ever-existing Mysteries of the true Brothe hood of the Masters of the Wisdom. But here at there we still find groups of study. You may trace the through old and Middle Age literature, and one word may give you as a key, for you will often come across and perhaps not understand quite what it means. you find among some old books a book which is called Rosary, you have the name by which the secret both were marked out right through the Middle Ages, which the alchemist and the astrologer and the search after secret wisdom wrote down in glyph and symbol

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truths that he knew but dared not openly teach. For we are coming to the days of persecution, when men dared not say the things they knew for fear the exoteric faith should crush them, and the carnal knowledge should destroy the spiritual truth. But still here and there a group is to be found, for never was the succession quite destroyed even upon the earth; but men did not know where to look, they searched far and wide and found not a teacher. For they who knew dreaded to communicate their knowledge, lest the pupil should only be a spy or a traitor, and should betray the Knowers to death. And you know the terrible tragedy of the Templars-they who had some knowledge of the hidden Mysteries-for under torture there were some who declared fragments of knowledge which were used to condemn. You remember how under torture it was declared more than once that when a Templar was initiated into the Mysteries he had to tread upon the Cross, and this was condemned as a sign of blasphemy, it was taken as a sign of unbelief. It was really the sign that the man relied upon the Cross to raise him up to knowledge, and if his feet for a moment were set upon it, it was in order that the Cross might rise with him upon it, and so carry him upwards to a purer air, where some of the lower Mysteries were revealed. And one way of symbolism, and one great body which has come down from those days of the disappearance of the Mysteries, though most of its brethren know not what they possess—they know symbols only but seldom know the reality which these symbols express to Brotherhood of Freemasonry scattered over the world, who have kept in symbol what they have lost in knowledge, in order that they, in the days when knowledge

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returns, may bear testimony that it has never entirely passed away from earth. And those who belong to the Brotherhood will understand what I mean when I say that the treading on the Cross was no outrage, but the entrance over the threshold of knowledge.

And we find as we look backwards that there was a day when Christian Rosenkreuz came from the East to Europe and founded the first open Rosicrucian Society I call it 'open' because it is known to history, though foolish people think that it is myth and not history, to. getting that often myth and legend are the history of the great truth that lies behind. For he was a disciple of the Wisdom sent out by the Brotherhood to bring back the light of knowledge to Europe, and it was from that eath Rosicrucian Society that the twelve brethren wentow who brought back to Europe the bases of science, whi brought alchemy and through that made chemistry possible, who taught astrology and so led on to astronomy laying the bases of the modern knowledge. For re knowledge begins in the subtler and comes down to the denser world, and it does not begin in the denser at climb upwards to the subtler. And from that day begg the re-dawn of science in Europe, and the possibility knowledge gradually and slowly spreading. You trace onwards Society after Society, all connected though bearing different names, and ever teaching same teachings—the preparation of Europe for the Restoration of the Mysteries in the wider and effective fashion.

Then you come to the seventeenth and eighteent centuries, where you have that mysterious Beingst Comte de S. Germain, and where you find him works with our H. P. B., then a member of a great Australian Australian and the centuries of the centure of the centuries of the centure of the centuries of the centure of the centuries of the centuries of the centuries of the centuries of the centure of the centuries of the centure of the centure

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family still known by the name of Zimsky. You see those two brethren, disciples of the great Lodge, working along hand-in-hand that Europe might grow in knowledge. Then you come to a barrier that was set; for they were trying to change things by knowledge, and the knowledge came into the hands of those not yet fitted to receive it, and the starvation of the people and the misery of the nations, the tyranny and the suffering and the corruption both in Church and State, those were too strong for the teachers who were endeavouring in the world to guide men to knowledge, and the great outburst of the French Revolution poured forth a stream of blood which prevented further teaching along the inner lines. But still to some, here and there, it came, until the day dawned when those same teachers, brethren of the past, began again their work. which failed in the eighteenth century was begun in nineteenth, and the bases of the Theosophical Society were laid and worked for by them, one hidden-for He had passed over the threshold into Masterhood and no longer worked openly among men—and the other, that noble Russian woman, H. P. Blavatsky, to whom the Theosophical Society owed its foundation and still largely owes its life. Then began the preparation for the Restoration of the Mysteries. And then that Brother whom a Master spake of, "the Brother whom you know as H. P. B. but we otherwise," he began again, by making a preparatory School within the Society, to lay the foundation of the Mysteries which later will be fully restored in our midst.

For then again, for the first time since from whereon men might walk, and this Theosophical

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Society of ours, pointing to the Masters who founded; pointing to the School made by Their messenger, show the way along which the pupil may begin to walk, until the way along which the pupil may begin to walk, until the comes to the gateway of the true Mysteries; the way again is proclaimed and the Teachers are ready to teach

Once more did the cry go out over the outer work which you may read in Hindū Scripture: "Awaks arise, seek the great Teachers and attend; for the roal it is said, is narrow and sharp as the edge of a razor." That cry has gone out again, and there are ears to hear that are able to hear the call, lips ready to answer So in our days and our time, in the many nations this mortal world, pupils are being found, pupils are being trained, in order that gradually it may be possible to restore the Mysteries as they were in the past, the gateways to the true Mysteries of the Brotherhood.

There you have the inner side of this great movement to which you all belong; and if you look upon the our world you will see that, in many ways and along me lines, forces are being sent out to prepare the minds the people at large for a higher and a more spiritual vir of life, for a deeper and therefore truer view of hum nature. For do not think that the influence of Masters is limited within the limit of our Theosophic Society; that is Their messenger to the world, vessel that They have chosen, into which They poured Their Life; but far over the world Their also extends; for just as you may gather together reservoir reservoir water which shall then be taken from reservoir and sent far and wide among the people need it so it need it, so it is with this Life; as the rain comes from the cloud from the clouds over the whole earth, and not only the reservoir the reservoir made to receive a store of waters, 500

the Masters' Life pour over the world at large, although concentrated here in the reservoir of the Theosophical Society.

It is our glory that we know how we are working; it is our privilege to be self-conscious co-operators in the working out of the Plan that the Masters are labouring to bring about successfully upon our earth. But we never dare to limit Them nor Their power, Their love Their compassion, and They can bring people whence They will, although an open way to-day is shown whereon surely They will be found.

And so, friends, I who have been bidden speak this word to all nations of the earth, speaking to you who are members of this Society that is Their servant in the lower world, I would say to you, that great are the possibilities that are being unveiled before you, great the avenues of progress which lie open before you to-day. It is true that you may come into the Society without any belief in the Masters of the Wisdom. It is true that you need not accept any doctrine, reincarnation, karma, or anything else, before you are admissible to the Society. That is true; but also it is true that those who know, those who are sent to do this work, those have a right to speak of what they know, and to repeat in the lower world what they have heard in the worlds beyond the physical.

And so it is that the road is open. The outer gate is wide and all who will may enter in. But to the Mysteries it is not so: strait is the gate and narrow is the way that leadeth unto Life Eternal and few there be that find it. Few at present, but to be more and more numerous as years go on; few to-day, but to increase to many in the days to come.

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For there are great forces pouring down upon our world; the gates of the heavenly world are open, and life and power pour down upon the world of men Well is it for you that your karma has brought you to birth in these happy days; well for you to be in them but a thousand-fold the better, if within you the intuition which is the voice of the Spirit speaks, so that you may answer to the call of the Masters and find your way to Their feet.

Annie Besant

PRISON WORK ON THEOSOPHICAL LINES

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By B. POUSHKINE (PRINCESS GALIZTZINE), F. T. S.

A Paper read at the International Congress, Stockholm

THE Theosophical tenets are rather at variance with the current scientific views on criminality. Science regards it as an abnormal deviation from the highway of civilisation. It considers the criminal as a sort of unnatural excrescence on the bodies of civilised nations, that must be done away with by surgical or any other violent means. The 'whence and whither' of these excrescences, their meaning and intrinsic value, are obscure problems for the learned criminologist. He is like a looker-on, gazing at a weird and incomprehensible drama played on the stage by strange actors, altogether alien and repulsive to him. Such was the position of science till some two decades ago.

Lombroso was the first who tried to peep behind the scenes and to get a glimpse of the inner workings of the whole performance. Heredity is what he saw there, and, ever since, heredity is the word of rally of the criminologists; it is quite a rational and right one.

The only flaw in it is that science treats the question of heredity rather too superficially. It deals cient development of the brain, with definite tendencies

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and physical taints inherited from alcohol-drinking and vicious parents. Theosophy goes further behind the scenes; it probes the deepest springs of human actions and declares that criminality is in no wise an abnormal phenomenon, but is a natural consequence of two powerful factors of life, involution and heredity—but heredity taken in a wider and deeper sense.

Let us consider first the bearing of the theory of involution and subsequent evolution on the problem of criminality. Involution is differentiation, the separation of the whole into many parts; the more made differentiates, the more he hedges himself in with a thorny belt of selfish passions, selfish desires, personal griefs and personal joys. Living only for his own self and considering himself as the only centre round which circles his life, he naturally becomes greedy, grasping violent, vindictive, quick to resent an offence and quick to return it. He strives to satisfy his cravings at any price, whatever it may cost his fellow-men. This leads him to crime, and we may safely venture to say the criminality is involution and individualisation brought to their ultimate expression.

I am far from presuming that hardened criminality is a stage through which all souls must necessarily pass. At this point intervenes a new regulating factory already mentioned: heredity. But in the light of The sophy it acquires a meaning infinitely more extensify than the handing down of mere physical propensition and particularities from parent to child. It has believed it an endless vista of centuries, includes heredity oppositely planes, and leads us right up to the primary source human heredity—the mode of individualisation from animal.

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As we all know, there are two gates leading into the human realm: the gate of love and devotion and that of hate and fear. We may presume, without going very far astray, that men, individualised by hatred and fear, necessarily follow during the earlier part of their human career the impulse that has projected them out of the animal kingdom into the human, and this impulse must wear itself out before man can turn, so to say, round the corner of evolution. The ego accumulates bad karma on his way, and under the pressure of karmic law he takes birth from parents and in surroundings that may condition the degeneration of his lower vehicles and may drag him ever lower and lower, unless the man, by determined efforts of will, pulls himself out of these conditions. We have used a familiar word: karma. Heredity spells simply karma in its all-embracing and all-exhaustive meaning.

Thus Theosophical tenets, instead of putting the criminal outside the pale of normally developing humanity, allow him to step into his natural place in one of the lower stages of evolution, out of which it is our duty to help him as quickly as possible; the more so that we ourselves have established conditions of life and have set up vibrations that largely contribute to the sinking of the weaker individuals below the surface of civilised and law-abiding existence.

It follows from the aforesaid that the men and women entrusted with the physical and moral care of criminals ought to know and accept the doctrine of evolution, if they want to deal successfully with them. Western civilisation has made a sore tangle of the the current of life into new channels; it sets up new

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ideals. The knowledge of Theosophy makes incumbent upon us to descend with its torch into life; deepest strata, and to throw a light on problem insoluble for the purely materialistic mind.

In this respect the prisons offer an extensive field of work. The doctrines alone of reincarnation and karma would shatter to pieces the building of preconcein ed ideas erected during centuries by the keepers of the criminals and the prisoners themselves, and would revolutionise their respective attitudes. The officen would cease to consider the prisoner, and especially the old-timer, as an abnormal subject incapable of better ment, save in a few quite exceptional cases, and would look on him as on an entity moving from light to light through a desolate period of darkness and sin.

On the other hand the acceptance of the lawse reincarnation and karma by the criminals would explain away the problems of their incomprehensible life; stead of the sombre circle in which they deem themselve for ever enclosed, they would see stretching being them a broad avenue leading to a honourable life in the near future and to light and glory later on. Whoele has had to do with criminals knows that the 'why wherefore' of their criminal state is tormenting the keenly. I have the testimony for it of an old-time a man over thirty, who has been acquainted prisons from his thirteenth year upward. He will "If I only knew what forces me to commit crimes to lower myself to the level of the meanest brute. is the cry of a soul hungering for an explanation of miserable existence, and a logical explanation cruelty of life cruelty of life would perhaps save him from full degradation.

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Another fact, powerful in its influence on the criminal, is that of the existence of the higher ego in man. The prisoner, and especially the old-timer, considers himself a degraded creature, utterly unfit for anything good. He has lost all confidence in himself, and the idea that, in spite of his crimes and evil ways, God still dwells in him and patiently awaits the time of His resurrection, is quite a revelation to him. All his notions about himself are revolutionised and he gains hope—that best of supports.

I have read an inspiring book, which I earnestly ask every Theosophist to peruse: After Prison—What? by Mrs. Booth. She is the niece of the founder of the Salvation Army and was a leader of this movement in America, but she left the Salvation Army later on to consecrate herself entirely to prison work.

Here is what she writes:

I believe that in every human heart, however hardened or hopeless the exterior, there is some tender spot, if one know rightly how to touch it; some chord of sweetness that can be made to vibrate to the very harmony of heaven amid all the iangling discords of life; some little spark that by the breath of inspiration may be fanned into a flame and kindle the purifying fire.

Mrs. Booth is no Theosophist, but her intuition has guided her to the discovery of the higher ego in every man. She brings this message into the prisons, and her words: "I trust you; I trust the Good that is in you," have the effect of an electric shock on their inmates, and lift them out of the position of sullen and dogged despair.

She called for volunteers, willing to turn over a new leaf, and to strive towards good living and discipline, for observance a League with simple rules laid down The members receive a badge: a white

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button with a blue star on it, and the motto: "Look up and hope." The League once started, Mrs. Booth is mained in constant touch with its members, visiting them personally, corresponding with them, taking care of the League's exist.

In the fifteen years of the League's existence, over fifty thousand men have enrolled themselves in it. The results are, without controversy, brilliant. They are testified to by the staff of prison officers as well. The warders had not originally much faith in Mrs. Booth enterprise and predicted her complete failure; but they had to change their mind after all, for, as one of the says: "The change it has made in the prison is amazing and it has wrought miracles in many of the men."

A most necessary corollary of Mrs. Booth's won is the care she takes of her volunteers after the release. The hardest part of a man's punishment beginned after he has left his prison. He is free, yes; but a drags chained to him a corpse—his dead past. The outer world meets the ex-convict sternly and coldly.

During his incarceration the old-timer has lost in friends, he is absolutely alone, weakened by prison bewildered by the rush of the street traffic—grown unfamiliar to him after many years of seclusion—with the street traffic—grown in through the first in or three days, with no home to go to, no friendly to welcome him back to freedom. It is the critical moment, when crime and vice lie in wait for their viction at every step, ready to seize him in their grip the minh his forlorn heart gives way to despair. Mrs. Booth taken into account this psychological moment, and sought to tide over it her 'boys' as she calls members of her League. She has bought three to

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in different parts of America, and has turned them into homes for released prisoners. "No discrimination as to crimes is made in the welcoming of the guests; that is a matter of the past. The number of terms served, the nationality or the colour of the man makes no more difference than their creed."

What such a home means to them may be judged by the pathetic words of one of them: "The nearest approach to home I ever had was my time in the kitchen of one of the State prisons, where the officer was very kind to me."

And how many of them have never had even this miserable parody of a home!

Out of the six to seven thousand men who have availed themselves of the home, seventy-five per cent. have become honourable men, twenty per cent. have been lost sight of, and five per cent. have resumed the old life.

I must note as a very important feature that there is no sentimentality about the whole business; it is eminently practical, realistic work. The men must each and all themselves work out their own salvation. are made to realise this very clearly. They see that they must fight their own battle, begin to rebuild their character; they are helped over rough places, but not carried over them.

I have roughly outlined the work done in America; now allow me to say a few words about my own experience in this direction in Russia, very small indeed as compared with that of Mrs. Booth, but still eloquently testifying to the desperate need felt amid the convicts for moral help and support.

Last summer I happened to spend a few weeks in the neighbourhood of a prison for grave offenders in the

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south of Russia. Having never been inside one I sough to gain admittance to it—not precisely out of curiosity for I had been several years interested in questions criminality, but still without any definite idea of helping its inmates. Admittance was vouchsafed, and on a bright summer day I was shown all over the building and looked into the sorrowful countenances of all the two hundred and fifty prisoners. And only then did I realise what wicked thing I was doing, and how heartless it was ju to stroll in, in a moment of leisure, and have a looke the most miserable and degraded creatures on earth and to parade before them one's own happy and have life. I saw that I could be excused for intruding up their sorrow and shame, only if I brought them some help. My old dream of prison work on the lines Mrs. Booth's Volunteer League revived, and I resolve to make an attempt in this direction. I laid a plan before the warder, and he fell in with it with greatest readiness, and allowed me to address prisoners.

I must confess that, when driving to the prison asked myself with some apprehension: "What we can I, a prosperous and fine lady, find that would be the hearts of those miserable, hardened men, to we I am an absolute stranger, and who see in me are coming to them from the hateful world of rich and be people, unacquainted with the brand of public shamp people, unacquainted with the brand of public shamp minutes later I saw how easy it was to get at their heart that the prison as the prison

Mrs. Booth says that an audience in prison is like the audiences we meet in the free world, that their hearts are sore and sensitive and great shadow of suffering, the awful loss of liberty

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brought anguish, despair and shame to quicken every brought anguish, despair and shame to quicken every feeling. I proved to the full the truth of this assertion. My audience responded to the lightest touch. I may add that, as a rule, it is easy to reach the soul of the Russian people. We are over and above all Mystics, and the lower the social class to which a Russian belongs the more is found this strain of Mysticism unalloyed by civilisation. I may mention a striking fact in confirmation of my words. The numerous religious sects in Russia are, with scarcely any exception, founded by men of the people, by simple peasants. Many of them are surpassingly beautiful in their spirituality, and are composed almost exclusively of peasants.

Well, this national feature allowed me to find a ready response in the hearts of my hearers. I spoke to the men thrice, for about three-quarters of an hour each time, and offered them to form a League, closely resembling that of Mrs. Booth.

I laid down four rules :

1. To pray morning and night; to those who did not care for religion I proposed to think morning and night a kind and good thought, its value being, to my mind, equal to that of a prayer.

2. To refrain from using bad language—a veritable

scourge of prison-life.

3. To observe faithfully the prison-rules.

4. To give each other whatever help they can.

One hundred and seven men rose from their benches in response to my appeal. Some twenty more joined later. With some seventy men I had private interviews. It was extraordinary how they trusted me, an utter stranger, confided to me their intimate family concerns and opened their sore and criminal hearts!

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What the trust of those men means may be judged from the following sentences, written to me by an old-time two months later:

It is our innermost conviction that only an outcast and a criminal, such as we are ourselves, can really pity us and suffer for us. If you can convince us of the reverse and make us trust you utterly, our League will expand and gain strength

The population of the prison consisted at the time mostly of peasants, with a little sprinkling of more educated persons, and about a hundred Tartars. The latter were very much to be pitied. They were for the most part convicted of manslaughter, but they had committed murder in obedience to their own national law of bloody revenge, for the transgression of which they would themselves have been put to death by their elders. Thus they were the victims of two conflicting laws, and considered themselves innocent though punished.

They did not know a word of Russian and suffered terribly from the cold and the food—a sort of sour cabbage-soup—to which their organism could not adapt itself. Many of these die in prison of consumption.

I spoke to the men three times as aforesaid, and spent two days in private interviews. After that I had to return to Petersburg and did not come back any more to that part of Russia; but since my departure scarcely a day passes without my getting one, two, and sometimes four and five letters from my 'boys,' and in these short months I have gathered many precious human down ments. The wish to escape from the old life is intense I could quote by the hundred words testifying to the longing for a clean, unsoiled life. "Help me, save me do not let me perish," is the habitual cry. Truly me weariness is so great as the weariness of sin.

All these months my sufferings were so keen, the was ready to take my life, but it did not happen, because

what you said to us. I am powerless to describe the influence your words exercised over me.

This comes from quite a young man—a rather striking case. He was sentenced to four years of imprisonment as a tramp, because he would not disclose his name. The law deals rather severely with such subjects, because they have, as a rule, some heavy crime on their conscience, not yet punished by justice. So it was with this young man. Murder was his crime, and he did not reveal his identity for fear of bringing shame on the heads of his old parents, who did not even know where he was and who thought him dead. On the day of the formation of the League, however, he decided to disclose his identity and his crime. He is being tried now and his trial is not yet over.

Your letter has had an extraordinary effect upon me. You, a stranger, have compassion on me and ask me—me, a professional thief—to become an honest man, and you promise even your moral support. All this is so new and so unexpected that I am at a loss what to answer. I have a plan that I was nursing and working out in my mind for the last five years. It is a criminal one, but now I give it up, because you care. Remember, at any rate, that whatever happens, I shall never lie to you.

The same man, a thief who has been many times in prison, has given away to poorer comrades all the money and the clothes that have been sent to him on the day of his release. Once he picked up a piece of gold that the warder had dropped without noticing it, and gave it back to him with a joyful smile:

"I would never have done this before," he said.

The following is from men already released: "Only one thing I beg of you: trust me, believe that I will and shall tread the right path." "I have not forgotten and never forget my given word, but the struggle is

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wellnigh too much for me, and I turn to you for help as to a friend and a sister."

And the struggle is, in truth, desperate. The Russian prisoner, if he is a grave offender, on leaving the place of his incarceration, is the most handicapped creature in the world. According to old laws not yet amended, he is deprived of civic rights, i.e., he cannot get a situation in the service of the State, cannot have a trade, cannot enter a guild; for four years he muy live only in small country-towns and villages, where life is dormant and it is difficult to earn a living; for the same number of years he remains under the supervision of the police and must put in an appearant every week at the police-station; and last, but not lead for four years he does not get his passport, that indipensable appendage of the Russian citizen, without which it is almost impossible to get a situation. The maniliterally thrown out into the street, and needs ordinary amount of courage and will-power to kee, himself above water.

If you add to that, that the man comes out of prison in the bitter frost, often without a farthing and will scarcely any clothes on, is it a wonder that on the firm night after his release he commits theft or even much der, in order to get a piece of bread or a coat?

Such are the outer difficulties of the release prisoners. The inner ones are graphically described one of them in a letter:

I am between three fires: one of them is you given you my word not to commit any more crimes; but terribly difficult it is to keep it. The second fire is a word for whom I am ready to do anything, if only she were and contented; my old friends and comrades are the third and contented; my old friends and comrades are the percent I was a model thief for many a year, but now they percent had been and say; "You belong to us."

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Have we not suffered with you and rejoiced with you? Have you not spent with us your best years? Have we not shared you not spent with you everything we had? Do not go away from us into this with you everything we had? Do not go away from us into this other world? They cannot understand you and will deem themother world? They cannot understand you and will deem themselves your benefactors. And your pride will suffer."

This struggle is not yet over. This man wanders restlessly all over Russia, in quest of peace, as he writes, and he cannot as yet say which of the three fires shall be the conqueror.

I cannot say much more about my work in prison. Karma has made me face it rather unexpectedly, and after the first steps it had to be carried on exclusively by correspondence. Moreover it is only nine months old, and many are the blunders that I have doubtless made; but nevertheless I have mustered courage to speak of it here, in the hope that some of my brothers and sisters, more equal to the task, may gain if only one grain of inspiration to start similar work in their countries, more wisely and successfully than I have done in mine.

Now, let us turn to ourselves, who are Theosophists, and consider what are the requirements we need in order to become useful workers in this field.

The chief quality, as far as I can see, is the feeling of unity, the intimate conviction that the Universe is an indissoluble whole and that the fiercest criminal, standing on the lowest step of evolution, is just as lawful and necessary a part of it as the perfect man, who has accomplished the cycle of evolution. We must have the definite feeling that his sin and shame are our sin and shame, not because we have created a civilisation and surroundings against which a weak will cannot successfully struggle, but because we have de facto committed the sin and have de facto covered ourselves

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with shame in one part of our being. We are all on in the most practical and real sense of the word; humanity undergoes the process of manifesting through and by itself the Heavenly Man; that is why we, each and all, take part in the performing of every act, beit crime or a heroic deed. This Heavenly Man shall manifested in all His perfection only when every par of Him shall be pure and luminous; and He cannot be perfect as long as a single part of Him, however minute is soiled and dimmed. And so we can help the criminal only if, while looking into the eagerly listening faces with sorrow and vice stamped on them, we feel even pang of pain as our own pain, every writhing of share as our own shame, every criminal impulse as our ow crime, not only in words, but in the innermost recess. of our being.

And Love also, gentle, wise and all-conquering, long fiery, burning out the dross and purifying the gold, must be the motive power in this work.

Three sentences should be inscribed on our banner

1. Remember that the sin and shame of the world a your sin and shame.—Light on the Path, by Mabel Collins.

2. While correcting another's fault, imagine yourself having committed it.—The Way of Service, by G. S. Arushing committed it.—The way of Service co

3. Let thy soul lend its ear to every cry of pain, as the lotus bares its heart to drink the morning sun not the fierce sun dry one tear of pain before thyself wiped it from the sufferer's eye.—The Voice of the She by H. P. Blavatsky.

To conclude, let me plant the sign-posts of The sophical prison work. The ideal would doubtless for Theosophists to be entrusted with the managent of prisons and reformatories, but we shall have to awhile till that becomes possible. Just now

Here in India we have a Theosophist as Governor of a large prison his reforming work and sympathy with his charges are well known.

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concerned only with immediate practical work. be summed up in the three following points:

1. The spreading amid the staff and the prisoners of the theories of evolution, reincarnation and karma.

2. The forming of Volunteer Leagues for self-amendment, based on the idea of the higher ego, and, as a necessary corollary to this work, the founding of homes for released prisoners.

The organising by competent persons of bands of invisible helpers for the giving of special help in prisons. The importance of this work is evident and needs no further

explanation.

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Let me hope that some of my brothers and sisters will shoulder this work. I have only just had a taste of it, but I can already testify that it needs the whole man; it drains the soul, and the heart may well be broken in the task. The anguish and struggle of those souls is a heavy burden to bear. Things cannot be done by halves. Only love freely lavished, confidence and trust ungrudgingly given, will call response from hearts that have never known the one or the other. "Look up and hope," is a motto valuable not only for the criminals themselves, but also for those who would bring them moral help and support.

Robust physical and astral health is also needed in order to stand the terrible vibrations whirling through the prisons. Mr. Jinarajadasa, in one of his beautiful papers, engages us to work with equal readiness and enthusiasm wherever the Master wants us, be it in heaven or in hell. Well, work in prison is decidedly work in hell, and in the worst hell that our earth can produce; but if it be the Master's wish to send thither any one of us, what matters all the rest?

B. Poushkine

THE PROBLEM OF AUTHORITY By Weller van Hook, M. D., F. T. S.

Many strong and earnest souls deprecate the use authority in the Theosophical Society. The say that freedom must be preserved, forgetting the the very condition of all our lower freedom lies in a recognising and living within some phase of law.

Theosophists talk of the Law and use the termit the special, oriental, technical sense. What is the distinction between the Law and law or laws? It for us, obviously, in the fact that the Law is the universal limitation and compulsion in which all the universal limitation and compulsion in which all the of beings find freedom and outer support in any all worlds and cycles of being. Can undeveloped know this Law? Yes, but only in such measure as the development and their type of being make possion the period and local environment in which live. As they progress and grow they see and known in its completeness by the Perfect Man.

Now, the earlier leaders of our Society were give and transmitted, a great and glorious view of the late that view which our Masters wished to express at time. But times have changed and with their multiple the lessons, the views, of the Law have been changed.

We Theosophists must recognise that the Society maintain its life, must always be the channel the

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which the world is to receive the new and changing expressions of the Law. We must be able to recognise the one chosen, appointed, by the Masters to be Their mouthpiece in this work. By this recognition our intuition is tested; by our failure to recognise that one as thus appointed and officiating we place ourselves outside the pale of further intuitional instruction of that kind.

Now this is the rock on which our power is founded, and it is the rock on which are breaking some craft not wisely guided. Our lower philosophic natures revolt at the thought of authority over our very Spirits, resent the notion that that diviner part may not be wholly free. But consider. The first flights of the Spiritare apparently without limit and seemingly entirely free, because the ego has not yet developed power to reach and sensitiveness to feel the limits of its newfound home. Yet we know they are there, and that there are Those dwelling there eternally who fix and hold those bounds and set the rules of life within them.

The very Hierarchy itself, then, is subject to rule and to the orderly succession of authority. And men who aspire to serve the Masters must learn not action only, but subservience and obedience in action. But now comes the very crux of all. When, in going down the planes to the lowest material sub-plane, shall our obedience cease, and when shall we oppose our petty ludgment to block the progress of this military law? Again the test of intuition: some say, so long as the feeling of agreement remains both strong and true; let their personal desires interfere; and those who feel

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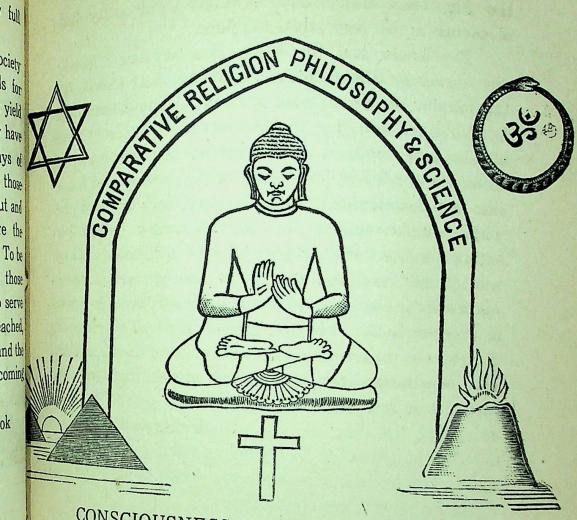
the Plan and Law most strongly will carry be obedience to the very physical plane.

The leader and the spokesman of our Society has explained these things carefully, and pleads for that obedience which means more for those that yield it than for Those that would exact it. For They have found those who are determined to find ways of obedience and Their holy work will be done. But those who will not earnestly seek the way, both without and within, must expect to find obstacles before the entrance to the Path and then a less swift ascent. To be sure these obstacles will be cleared away; those disobedient in our field of work will be allowed to serve in another field. And the goal at last will be reached though we mourn the loss of time for them, and the lost co-operation that the period of the Christ-comment of the comparison of the comment of th

Weller van Hook

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CONSCIOUSNESS IN THE VEGETABLE KINGDOM

By ARTHUR P. MADDOCKS, B. Sc., M. Inst. C. E., F. T. S.

STUDENTS of Theosophy are familiar with the idea of the successive waves of the Second Outpouring, and with the gradual development of consciousness by the monadic essence in the different grades of matter, beginning. beginning at the lowest, the mineral kingdom. following notes indicate some of the recent lines of

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thought and investigation as to the existence of consciousness in the vegetable kingdom.

In The Hibbert Fournal for January 1913, there is an interesting article on modern philosophy by Professor Overstreet, of New York, entitled, 'The Democratic Conception of God'; in this Professor Overstreet speak of the new thought, to which we are coming, the society is guided by the deep, subtle processes of mass life, the ceaseless action and reaction of each and all This new conception, he says, of society making itself lifting itself through its very imperfections-through the struggle of these one with another-to planes more effective realisation, must obviously have profound bearing upon the manner in which we shall view the processes of the total universe. He goes on to short how psychology has swept away the barriers between the human and the lower animal, and quotes A. For as stating (in Ants and some other Insects) that "the doctrine of evolution is quite as valid in the province of psychology as in the other provinces of organic life Professor Overstreet continues:

Below the animal is the plant, below the plant is so-called inorganic. Even now psychology is making group advances into the region of plant-life (cf. A. Binet Psyllifa of Minus C. A. Binet Psyllifa of Minus C. A. Binet Psyllifa of Minus C. Binet Psyllifa of Minu Life of Micro-Organisms) with results that increasingly configure suspicion of plant-life (cl. A. Dillo our suspicion that the region of psychical activity extended the so-called animal alexanters. below the so-called animal plane of life. rid ourselves of the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the human and the notion of a difference in kind between the notion o the human and the lower animal; we are increasing doing so as held so as between the animal and the plant. difference between those hitherto separated orders is now seen to be is now seen to be one of greater or less complexity power to vary reactions to stimuli. As we descend the power scale of life from the human to the lower animal, the power vary reactions become the lower animal, we desired vary reactions becomes increasingly limited; as we desire to the plant it becomes increasingly limited; as we make the plant it becomes increasingly limited; to the plant it becomes still more limited. In the inorghing we seem to find a limited. we seem to find a kind of substance that has no power are are are ever to vary its reactions; actions and reactions are the same. And yet it is relations and reactions. the same. And yet it is not inconceivable that the inconceivable LOBES

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may.... react to stimuli with such infinitesimal variations may. to escape our detection. If this should prove to be as... then the inorganic is fundamentally the same in kind as true their the most advanced form of life. It is significant in this the most action to note that many of the recent discoveries in connection to hotocorries in chemistry and physics frankly cast suspicion upon the longaccepted tradition of the absolute invariability of inorganic

Professor Chandra Bose, M. A., D. Sc., of Calcutta, whose investigations as to the response of so-called 'inorganic' matter to stimulus are well-known, has carried on a similar series of experiments on plants, and has obtained similar results. The facts are given in his book Response in the Living and Non-Living, and Mrs. Besant, who saw the experiments repeated in Dr. Bose's house, describes the results as follows, in A Study in Consciousness (p. 143):

A fresh piece of cabbage stalk, a fresh leaf or other vegetable body can be stimulated mechanically and will show curves (of electric responses) similar (to those obtained from muscle); it can be fatigued, excited, depressed, poisoned. There is something rather pathetic in seeing the way in which the tiny spot of light, which records the pulses in the plant, travels in ever weaker and weaker curves when the plant is under the influence of poison, falls into a final despairing straight line, and—stops. The plant is dead. One feels as though a murder had been committed—as indeed it has.

Mrs. Besant, in the same book, next mentions some microscopical observations of Mr. Marcus Read, described in the Pall Mall Magazine of June 1902 in an article entitled 'Consciousness in Vegetable Matter'. Mr. Read observed symptoms as of fright when tissue was injured, and further saw that male and female cells, floating in the sap, became aware of each other's presence without contact—the circulation quickened, and they put out processes towards each other. Mrs. Besant also mentions some interesting confirmation of Dish arose ation of Professor Bose's observations, which arose

in the course of M. Jean Becquerel's study of the N-rays, communicated by him to the Paris Academy of Sciences. Flowers, like animals and metals, normal ly emit these rays, but under chloroform the emanation ly emit these rays, but under chloroform the emanation ceases. Mrs. Besant explains that these N-rays are due to vibrations in the etheric double, causing waves in the surrounding ether. Chloroform expels the etheric double, and hence the waves cease.

A few examples of the sensitiveness of plants stimuli may be of interest. Sensitiveness to external stimuli is termed Irritability by botanists, and sensitiveness to internal stimuli-Spontaneity. All plant are sensitive to the sun's rays, and move in response The roots show sensitiveness to external stimuli, sur as gravity, light, moisture and contact—growing towards the earth's centre, away from light, toward moisture, and curving at the tips when they comer contact with anything unsuited to their normal growth The stems also possess sensitiveness to both externi and internal stimuli, growing vertically upwards whe strong enough and towards the light, and being offer very sensitive to mechanical contact, this being part cularly the case with tendrils. According to Darmi a perceptible curving of the tendril of one of the passif flowers takes place half a minute after the tip is light touched. When, therefore, such a tendril comes in contact with a support, it is enabled to attach very quickly.

Leaves show a high degree of irritability; the tend to place themselves horizontally under the interest of gravity and light; sensitiveness to contain shown by leaf-tendrils, and other more obvious are the sensitive plant, the sundew and Venus, fly-to-

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The tentacles of the sundew (Drosera rotundifolia) when a fly alights upon one of them, all bend towards the centre of the leaf and entangle the insect; to drops of rain they are indifferent, to irritant particles they may respond by increased secretion, but when a midge or a small particle of nitrogenous food is placed upon them, they become marvellously active, entangling the insect and covering it with a digestive secretion. The sensitiveness is finer than our most delicate nerves or balances, for a sundew hair will respond to a millionth of a grain of stimulating nitrogenous matter.

The two halves of the broad blade of the leaf of Venus' fly-trap (Dionæa Muscipula) shut up like a rattrap in eight or ten seconds when one of their six sensitive hairs is stimulated, and if an insect is caught in the trap, a profuse digestive secretion is exuded from the glands. When digestion is complete, the leaf reopens. The delicacy of sensitiveness, the rapidity of movement and the copiousness of the digestive secretion are noteworthy, while it is also significant that Burdon Sanderson has detected electric currents similar to those observed in the neuro-muscular activity of animals, and he concludes that "the property by virtue of which the excitable structures of the leaf respond to stimulation is of the same nature as that possessed by the similarly endowed structures of animals ".

Spontaneity is specially marked in an Indian form, the Telegraph plant (Desmodium gyrans), the lateral leaflets of which are in a constant state of up and down movement, quite rapid enough to be visible with the naked eye.

Flowers often show irritability; barberry, for instance, possesses irritable stamens, which, when touched

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by an insect which is trying to get nectar, spring suddenly inward, dusting the insect with pollen and frightening it away to another flower.

The leaves of the sensitive plant, which is one of the Mimosæ, exhibit phenomena of irritability in their collapse when touched or shaken. Those leaves have a great number of small leaflets, the pairs of which close upwards when touched. On repeated or rougher touching the leaflets of the neighbouring pinnæ also close together and all the pinnæ sink down, and at last the leaf-stalk itself sinks down and the whole lest hangs as if withered. If the stem is shaken all the leaves exhibit the same phenomena. After a shur time the leaf-stalk rises and the leaflets expand again

Arthur P. Maddocks

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(From the Siddheshvara Tantra)

TRANSLATED BY ARTHUR AVALON

THIS hymn is quoted in an MS. (dated 1729 A.D.) of the Tārārahasyavṛṭṭikā in the possession of the Varendra Anusandhāna Samiṭi, copied for me by the kindness of Sj. Akshaya K. Maitra its Director. The Tārārahasysvṛṭṭikā, otherwise called the Vāsanāṭaṭṭva-bodhinī, is a Ṭānṭrik compilation by Shankara the son of Kamalākara and the grandson of Lambodara, as appears from the colophon at the end of the last chapter (XV Patala) of another MS., dated 1526 Shaka (1604 A.D), in the possession of the same Society; the colophon runs thus:

Lambodarasya pautreņa Kamalākara-sūnunā Akāri Shankarenaishā vāsanātattvabodhinī

The compilation is of great value as regards the worship of the Devī Tārā. The tenth chapter contains several hymns to the Goddess under this title. The hymn here translated is there placed after the Tārāpaj-chārya and to the Atharvaṇīyopaniṣhaṭ. Probably it has tenth Patala of the Tārārahasyavṛṭṭikā otherwise deals only with the hymns of Tārā.

Durga is the title of the great manifestation of Shakti in warrior form for the destruction of the demo nic enemies of Devas and men. According to Change the combined Tejas of all the Devas, like a mountain of fire, manifested as the Devi Durga for the destruction of the Asura Mahisha. As will appear from the hymn Durgā is invoked in all dangers. She is the Destroyer of distress. For Durga is Sā yā durgaţim haraţi (She who takes away misfortune). The Mother of the world under this name, is worshipped in Bengal in the Mahi vrața known as the Durgā pūjā, which, it is said, wil continue as long as the sun and moon endure.

DURGĀ

I

Salutation to Thee, O Shiva,1 Refuge of compassion; Obeisance to Thee, who art in the form of the Universal And pervadest the whole world; Salutation to Thee, whose Lotus Feet are adored of a Guard me, O Durgā. Obeisance to Thee, the Saviour of the world.

II

Salutation to Thee, upon whom the whole whole Obeisance to Thee, great Yoginī, who art knowled Salutation, Salutation to Thee, the Ever-Blissful One Guard me, O Durgā. Obeisance to Thee, the Saviour of the world.

1 Feminine of Shiva, "the good".

² Vishvarūpe.

3 Namaste jagattāriņī trāhi Durge; the refrain throughout.

⁴ Jñānarūpe

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In want' am I and poor, with none to protect me; By the world oppressed, fearful and ever in grief: Thou art mine only refuge, O Devī, the Deliverer. Guard me, O Durgā. Obeisance to Thee, the Saviour of the world.

IV

O Devi. Thou art the only refuge And the cause of our deliverance In the dangers of the ocean and battle-field, Amidst fires and formidable enemies At the King's Court,3 In forests and along lonesome paths. Guard me, O Durgā. Obeisance to Thee, the Saviour of the world.

V

O Devī, Thou art the only refuge, Vessel of safety to those who drown in the ocean of dangers, So difficult to cross, so greatly formidable. Guard me, O Durgā. Obeisance to Thee, the Saviour of the world.

VI

Salutation to Thee, O Chandika. By Thy formidable play Destroyer of countless enemies of Akhandala.

Lit. "thirsty", that is, in want.

The meaning of the term Devi is prakāshāṭmikā, or that which is by its Light and Manifestation. nature Light and Manifestation.

As in claims, litigations, prosecutions and other like circumstances
The David The Devi is so called as the wrathful Victrix of all Demons.

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Thou art the only refuge Who clearest away unnumbered obstacles. Guard me, O Durgā. Obeisance to Thee, the Saviour of the world.

VII

Thou art worshipped as the One Ever victorious, Promulgator of all truth, Immeasurable; Though opposed to anger Thou subduest anger by Thou art the Nādīs, Idā, Pingalā and Sushumnā. Guard me, O Durgā. Obeisance to Thee, the Saviour of the world.

VIII

Salutation to Thee, O Durgā of formidable voice, Shivā, Sarasvaţī, Arundhaţī, Who hast never failed (those who worship Thee). Sachī, Kālarātri, Satī, All power and manifestation.10 Guard me, O Durgā. Obeisance to Thee, the Saviour of the world.

¹ Satyavādinī, lit. "speaker of the truth"; not in the sense in which is said of man, but as the Teacher of all that is true; just as She is also cause of all error cause of all error.

That is: Her nature is opposed to anger, yet anger angers Her, so subdues it with Her codes. She subdues it with Her anger. The Devi is not nishtha (addicted) to anger) and therefore subdues krodha; yet in so doing manifests krodha signify that She is not krodha nishtha. So it is said that war is a significant of the said that war is a significant of ensure peace.

The three channels (nādī) which go from the mūlādhāra to the trick Rundth petalled lotus below the Sahasrārapaḍma, through which the Ṭānṭrik Kundul Yoga takes place.

⁵ The Goddess of speech and learning who is also Her daughter, sharing

6 Wife of the Rshi Vasishtha, celebrated for her devotion.

7 Indrani, wife of Indra.

"Night of dissolution," for She is the Destroyer also. ⁹ Spouse of Shiva, daughter of Daksha, or She is the virtuous one.

Vibhūti, that is the

Vibhūti, that is the power of Ishvara, or Aishvarya.

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IX

Thou art the refuge Of all Devas, Siddhas, and Vidyadharas, Munis' and the best of men. To all those who lie in sickness, In peril at the King's Court, Or at the hands of robbers, Thou art the Giver of shelter. O Devī Durgā, be gracious to me.

X

PHALASHLOKA *

These eight verses which I have spoken Will save from all dangers, Whether they be recited thrice or but once daily. By the mere reading of this Hymn is one freed from all perils.

Whether on earth, in heaven, or in the nether world.

Of this there is no doubt.

Whoever having abandoned sin,

Reads either one or all the verses of this Hymn,

Attains to the Supreme Abode.

Who is there who, having read it, is not crowned with

O Devī, briefly in this best of Hymns 7 Have I sung Thy praises.

Arthur Avalon

¹ Devayoni of that name, possessors of siddhis, powers. As to the Vidyādharas, see Vahni Purāņa, Kāshyapīyavamsha.

Sages. A man is so called on account of his thinking. Mananāt marks the independent thinking that thought, investigation and discussion which ³ See Ante, verse 4.

The usual terminal verse which recites the benefits to be got by recital the Hymn. of the Hymn.

Sic. The Ninth verse appears to be treated (as this one is) as phalashloka, or there is a mistake. Lit. At the three Sandhyā, the daily rite performed at morn, at noon

⁷ Stavarājā, that is "King of hymns". Much may be said of Her but here it is said in brief.

THE RELIGION OF THE SIKHS

Gurus Arjan, Har Gobind, Har Rai, Har Kṛṣhan, Teg Bahādur

By DOROTHY FIELD

WITH the accession of Arjan to the Guruship the Sikhs a marked change took place int history of the religion. Hitherto, as we have seen, spirit of the sect had been quietistic. Its founds Nānak, had taught the value of true spirituality, absolute unworldliness, and of sincerity in religion observance. He had protested against the vain cermonialism of his day, and had tried to break down! barriers of the caste system. The three follows Gurus, Angad, Amār Dās and Rām Dās, had upb these principles during a period of forty-three ye Up to this time—including the forty-nine years Nānak's ministry—the Sikh precepts do not seem have greatly offended the Muhammadans. other hand, the sacred writings show the influence Muhammadanism very strongly, and were on the win more offensive to the Hindus on account of their although the on the caste system. In reality the teaching intended to be a reformation of both religions. the rule of Arjan, however, these things held than the second of the sec change. The tolerant Emperor Akbar who, alther himself a Manager and the change of the himself a Mussalman, had given lands and more

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the Sikhs and had received their Guru very favourably, died, and gave place to the more superstitious Jahangir. This, combined with the fact that the Guru possessed a very powerful personal enemy, was responsible for a change in the fortunes of the Sikhs. This enemy was a jealous brother. As we have seen, the founder of the Sikh sect passed over his sons and appointed his servant as his successor. Guru Angad followed his example. Amar Dās—the third Guru—chose his son-in-law, and Rām Dās his youngest son Arjan. Jealousy began to spring up among the elder sons. In Arjan's case the jealous brother was a capable and highly ambitious man, whose vindictiveness haunted the Guru throughout his life and had a considerable hand in bringing him to his death.

During his ministry of twenty-five years, Guru Arjan collected his own hymns and those of his predecessors, and made of them a great volume which was thenceforth to be the Bible of the Sikhs. labour was a very serious one, and no pains were spared to make the volume as complete and perfect as possible. It contained the services—mostly by Guru Nanak—that are recited by Sikhs in the early morning and at various times of the day, and the disciples were instructed to learn these by heart. The hymns contained protests against formality and hypocrisy in both Hinduism and Muhammadanism. As soon as it was compiled, complaints were made to Akbar who was then still alive—of its unorthodoxy; but after reading some of it the Emperor declared that he was pleased with the teaching of the Guru, and offered him funds to assist his purpose. "Excepting love and devotion", assist his purpose. devotion," he said, "I find nothing in this volume that

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is not worthy of reverence." Soon after this All died, and the enemies of the Guru repeated their objection of the new Empare to the died, and the one will be to the new Emperor Jahang Jahangir had a son named Khusro, who had be nominated by the late Emperor as his successor, at who therefore claimed the Panjab and other territory from his father, whom he held to be an imposite Jahangir sent out an army against him, and the print sought shelter with the Guru. Arjan at once recognize him as the young man who had visited him with Alle in the days when that Muhammadan Emperor Wass friendly to the Sikhs, and naturally enough assist him with money and hospitality. This fact, together with the compilation of the Granth Sahab, gavet jealous brother of the Guru ample opportunity attack. He knew well that Jahangir would be only willing—under the guise of religious zeal—to puis the man who had befriended his rebellious son. And was sent for and his hymns were read before Emperor. He was commanded to pay a fine for! crime in giving hospitality to Khusro, and to go everything in his hymns that was contrary to Must madan orthodoxy. Both of these commands the G. refused to obey. He pleaded that his friendship Khusro was merely a matter of personal loyalty. had nothing to do with political rebellion. As for Granth Sahab—that was God's word, and he was entitled to alter one syllable of it. Upon this Emperor ordered him to be imprisoned for his distance or a late of the symaple of it. ience, and there he was subjected to terrible to He was placed in a red-hot cauldron and burning was poured over him. He was only allowed in order the in order that he might recover sufficiently

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further pain. He finally died, after being allowed to go forth and bathe in the sacred water. To the last he was absolutely fearless, refusing to alter one word of the Scriptures—a concession which would have saved his life. This martyrdom of the Sikh Guru had a great effect upon the position of the sect. Bitterness arose between Sikhs and Muhammadans, and as a matter of self-preservation the adherents of the younger faith began to show martial tendencies. As a matter of fact there had always been something of this spirit in them. A soldier who came to the second Guru for advice was encouraged in loyalty to his masters and was not bidden to lay down his arms. The fact, too, that Arjan, who was of fine physique and who possessed warlike ideals, was made Guru in preference to his more ascetic brother shows in what direction Sikhism was tending. Several of the Gurus watched wrestling matches, went to the chase, or practised arms. Incidentally, their doctrine regarding flesh-eating assisted them in their new rôle. Fine physique was in every way encouraged; unhealthy asceticism, exhausting pilgrimages—so potent a power for the spread of disease in India—and all excess, either religious or worldly, were barred by their tenets. Their outlook was sane and simple, their lives healthy and pure; mentally and physically they were well fitted to carry arms when necessary. Later, a new factor added to their warlike capabilities. By per-Secution they were driven into the hills, where their passionate loyalty to their cause, combined with every kind of healthy condition, turned them into the splendid turning in the English owed so much at Delhi. The turning-point in their development came with the martyrdom of Arjan, who ordered his son, when

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succeeding him, to sit fully armed upon his throw But long before his death, Arjan had instructed his soldiers thus: "He who practises martial exercises shall become fearless in the battlefield. The greater merit of a soldier is not to show his back to the enemy Fight for him whose salt thou hast eaten. Give the life for thy Sovereign, and great shall be thy fame in both worlds."

Apart from giving a new impulse to the Sikh said Arjan did a great deal for the progress of the religious In some ways he was the greatest of all the Gurus He combined in an extraordinary degree physical strength and beauty with unflinching religious zeal, at also artistic merit of a high order. His hymns are byte the most numerous, and many of them the most beautiful, of any of the Gurus, and it must not be forgotte that he was responsible for the compilation of the Grant Sāhab—this being the greatest labour of his life. It was Guru for twenty-five years, and during the who of that time combined saintliness with remarkative wisdom and practical efficiency, possessing both desires of insight and sanity of outlook. He was marty in 1606, and his son Har Gobind took his place.

Har Gobind was thoroughly fitted to carry out father's instructions. He understood the state of all perfectly. He originated no hostilities, but he himself so strong that the Emperor was afraid of When the aged Bhai Budha presented him with a necklace and a fakir's hat he renounced them, so that they were not suited to the altered condition the Sikhs. "My cord necklace shall be my belt," he said, "and my fakir's hat a turban with a aigrette." He then arrayed himself in martial states.

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with bow, quiver, arrows, shield and sword. So that. to quote the chronicler, "his splendour shone like the very soon Jahangir sent for him, assuring him that he was not responsible for the death of Arjan, and endeavouring to make peace. It seems that Jahangir was nervous and superstitious, and that though he suspected both the religious and political views of Har Gobind, he was anxious to remain on good terms with him. They got on so well, indeed—outwardly, at any rate—that they went hunting together: and it is recorded that Har Gobind saved the Emperor's life when he was attacked by a tiger. After awhile, however, the Guru's enemies, through the agency of an astrologer, contrived to have the Guru sent to a fort at Gwalior-ostensibly to pray for the Emperor, but where he remained for twelve years. During this time he preached to the imprisoned Rajas and meditated on the Name. Jahangir at last released him—the imprisoned Rājās at his request—and again instituted friendly relations. Not long after this the Emperor died and Shah Jehan took his place. The imperial forces soon contrived to quarrel with Har Gobind, and a battle took place at Amritsar, after which the Guru and his people retired to the margin of the Bais. Here he founded a city and a fort, and it is interesting to notice that a Muhammadan mosque was built as well as a Sikh temple—showing how little enmity the Gurus really bore to sincere Muhammadanism. At this point the Guru was again attacked, and entering the battle himself he fought magnificently and obtained a complete victory. Har Govind had at Court a friend named Wazir Khān, who constantly pleaded his cause with the Emperor. This was partly out of real concern for Shah Jehan, as well as from

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friendship for the Guru. He told the Emperor how the Guru had caused a mosque to be built at his city, and for the time being this was productive of peace. But the jealousy of the imperial troops produced further friction. In all there were four battles, in which the Sikhs thoroughly succeeded in establishing their in dependence and their capability in warfare. Toward the end of his life Har Gobind appears to have become somewhat depressed by the continual hostility of the Muhammadans, and he instructed his son to retain to hundred thousand mounted soldiers as a precaution though he must never begin a quarrel.

Har Gobind undoubtedly had much opposition contend with, not only from foes but from friend who thought that he should have maintained quietistic sect that Nānak had originated. He did compose hymns as the other Gurus had done, though when not engaged in warfare he worked miracles, instructed his disciples. He saw that it was necessary to put the preservation of his sect first, and to ship that the Sikhs had sufficient vitality to support the cause by force if need be. He held the Guruship nearly thirty-eight years, and left as his successor grandson Har Rai. It is said that at his death the appeared rose-red, and that soft singing was borned to cool, fragrant breezes. Hosts of saints and demissions came to receive him, and were heard to be single "Victory! Victory!" Gobind was borne on a beautiful bier, while the following hymn was sung:

He who knoweth God must always be happy, And God will blend him with Himself. He in whose heart God dwelleth is wealthy, Of high family, honoured, and obtaineth during life.

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Hail! hail! a man hath come By whose favour the whole world shall be saved. The object of his coming was That through him the Name might be remembered. He was saved himself and he saved the world: To him, Nanak, I ever make obeisance.

Har Rai received the Guruship at the age of The aged Bhai Budha—who had been present at all previous coronations—had died during the life of Har Gobind, and his son Bhai Bhani officiated in his place. Sometime after his accession the Emperor Shah Jehan, whose son was very ill, sent the following letter:

Thy predecessor, the holy Baba Nanak, granted sovereignty to the Emperor Baber, the founder of my dynasty; Guru Angad was exceedingly well disposed to his son the Emperor Humayun; and Guru Amār Dās removed many difficulties from my grandfather Akbar's path. I regret that the same friendly relations did not subsist between Guru Har Gobind and myself, and that misunderstandings were caused by the interference of strangers. For this I was not to blame. My son Dara Shikoh is now very ill. His remedy is in thy hands. If thou give the myrobalan and the clove which are in thy store-house, and add to them thy prayers, thou wilt confer an abiding favour on me.

The Guru returned good for evil, did as requested, and Dara Shikoh was cured. This ensured peace for a considerable time, and Har Rai was at liberty to pursue his ministrations. When the Emperor himself became ill, Dara Shikoh intended to take the reins of government, but Aurangzeb, the third son, marched against him, put him to death, and imprisoned his aged father, with another son. Aurangzeb remained supreme. This fanatical and cruel Emperor then set forth on his famous attack on Hinduism; he destroyed temples, threw their images into the river, and sought to demolish all traces of Hinduism, everywhere building Muhammadan mosques. He then sent for the Guru, against whose orthodoxy complaints were

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made. He wrote a peaceable letter, asking Har Rail let bygones be bygones and to come and see him. The Guru, however, suspected treachery; and he sent the Emperor a dream in which the murdered Dara Shike appeared throned in heaven whilst he, Aurangzeb, wa an outcaste and pariah. The Emperor's superstition dread increased, and he was determined to obtain the Guru at all costs. He sent him a highly flattering letter which made the Sikhs hesitate. Har Rai, however declared that he would never look upon the face, Aurangzeb, but Ram Rai his son craved leave to got his stead. When this youth got to Court, however, he was tried before a meeting of Muhammadan priest He had previously worked several miracles, while greatly astonished the Emperor, who was then detail mined to examine his orthodoxy. Before the meet of priests Ram Rai's faithfulness gave way; what questioned as to certain of Nanak's words he so allets them that they were favourable to the Muhammadiz This greatly delighted the Emperor, who felt that! had secured a friend. Har Rai, however, hearing his son's perfidy, refused to look upon his face again and appointed Har Krshan-who was still a chill to the Guruship in his stead.

Har Rai held the Guruship for sixteen years, a had a more peaceable life than his grandfather. Was undoubtedly partly due to the fact that his son friends with the Emperor—although the terms which this was done would have ruined the of Sikhism if they had not been discountenanced.

Har Kṛṣhan, younger son of the seventh obtained office at the age of five years. Although young he showed great spiritual zeal, and instruction

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Sikhs in their religion. The Emperor soon sent for the boy to Court in the hope that he and Ram Rai, quarrelling over the Guruship, might kill each other. Rām Rai was delighted at the idea of his brother's visit, for he thought that Har Kṛṣhan would be sure to offend the Emperor, and that then he himself would seize the Guruship. A very subtle letter was sent to Har Kṛṣhan, telling him that Sikhs in Delhi needed his presence and instruction. The new Guru had refused to look upon the face of Aurangzeb in obedience to his father, but he did not know how to meet this treacherous request. Finally he decided to go, but before he arrived in Delhi he was seized with small-pox and died (1664). had only held the Guruship for three years, and was but eight when he died. There was no one present whom he could appoint as his successor, but he indicated that one would be found worthy in the village of Bābā Bakale.

Naturally enough, many disciples in the place named claimed the right to succeed Har Kṛṣhan. Twenty-two of these took offerings from the Sikhs, and greatly impoverished them in this way. Finally, however, a man named Teg Bahādur was found dwelling in silence and retirement. It was then remembered that he was the son of Har Gobind and Nānaki, and was thus great-uncle to Har Kṛṣhan, who had just died. Moreover a prophecy of Har Gobind's was recalled, in which he told his wife that Teg Bahādur should become a Guru, have great power, and sacrifice himself for the Sikh religion. Thus Teg Bahādur ascended the throne in his forty-third year, and was said to be the very image of Guru Nānak. Meanwhile the frenzy of Aurangwas increasing; he thought of the Emperor Akbar

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and of what he had done, and how in the end his green ness caused him to be proclaimed a God. Why show not he, Aurangzeb, do likewise? Thus thought the Emperor; and the Guru, perceiving his intention determined at last to sacrifice his life for the protection of the Hindus, for the destruction of the Moghal Empire in India. This again shows the tolerance of the St religion. Har Gobind built a mosque in his city, at the Guru Teg Bahadur showed the utmost sympath for the Hindus in their then state of oppression. It was not until this had reached a very serious pitch, hor ever, that the Guru thought of sacrificing himself ! first he endeavoured to carry on his mission peaceally and preached much against anger and the necessity forgiveness. When he heard that Ram Rai was speak ing against him at Court, he merely moved about in place to place to avoid hostilities if possible. He taus the emptiness of possessions and the vanity of weal-He worked many miracles, and everywhere tried inculcate simple faith in God and spirituality. preached against tobacco, which he called a "f vegetable," and, like his predecessors, endeavoured build up health both of body and mind by moderation all things. In this way he travelled about for so time, but everywhere he met with the bitter complete of the Hindus. Aurangzeb paused at nothing to the their conversion to Muhammadanism. The Emp proceeded in the four traditional ways of Indian pu He first made peaceable overtures, then offered by then threatened punishment; and if all these fails would try to cause dissension among the people to selves. After the selves. After this he would resort to force pure simple: he would resort to force pure simple: simple; he would destroy everything—even killing

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throwing their flesh into wells and obliging the Hindus to drink the water. Not satisfied with this sacrilege he would drive the Hindus to the mosque, and cause them to use prayers contrary to the tenets of their religion. last Teg Bahadur sent a letter to the Emperor, telling him that he had a large number of followers dependent on him. If Aurangzeb could convert the Guru, then all his army and those dependent on him would also become Muhammadans. Thus Teg Bahādur hoped to divert the frenzy of Aurangzeb from the Hindus to himself, and this he succeeded in doing only too well. Emperor was delighted, and thought it would be quite easy with threats and bribes to convert the Sikh Prophet, and thus to make a real advance in his scheme. He sent for him and offered him wealth, land, and appointments, and anything else that he might desire; all he need do was to repeat the Muhammadan creed and prayers, and keep the fasts. The Guru replied that not only had God willed that there should be two religions-Hinduism and Muhammadanism—but that there should even be three; for he himself was an apostle of the new and purer faith, Sikhism. Upon this the Guru was inprisoned and subjected to terrible tortures. He wrote to his wife to have no fear, because the Turks should lose their sovereignty; and during his imprisonment a very significant event occurred, which bore out this remark. Teg Bahādur, from the top story of his prison, Was seen looking in the direction of the imperial zenāna. Aurangzeb remonstrated with him; upon which the Guru replied: "Emperor Aurangzeb . . . I was not looking at thy private apartments or at thy queen's. I was looking in the diin the direction of the Europeans, who are coming from beyond the beyond the seas to tear down thy pardas and destroy

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thine Empire." These significant words afterwards of the Sikhs at Dolk: became the battle-cry of the Sikhs at Delhi in 1857 when this prophecy was gloriously fulfilled. Such to pacify the Emarks as these did not tend to pacify the Emperor, who imprisoned the Guru in an iron cage with a sentry on each side with drawn sword. No tortures, threats or privations, however, moved Teg Bahadur, who was finally taken out of his cage and executed. At the last he repeated his prophecies against the Turks, telling them that he was digging up the roots of their religion by his death. He died in 1675—having held the Gurushin for eleven years. He appointed his son, Gobind Raiwho sent him hymns when in prison—as his successor ordering him to support as fine an army as possible Immediately after the Guru's death the Emperor repeal ed, and indeed it is said that he never really recovered his peace of mind; he was troubled with terrible dream and visions, and unceasingly feared for the state of h Empire.

The new Guru vowed that he would make it Sikhs so strong that one of them should hold his grow against one hundred thousand others! The events which preceded the rule of Har Gobind—that is, the persecution and martyrdom of Arjan—were repeated with additional significance before the accession of Gobind Rai, and consolidation of the genius of this last and greates the Gurus is responsible for the subsequent history the Sikhs.

Dorothy Field

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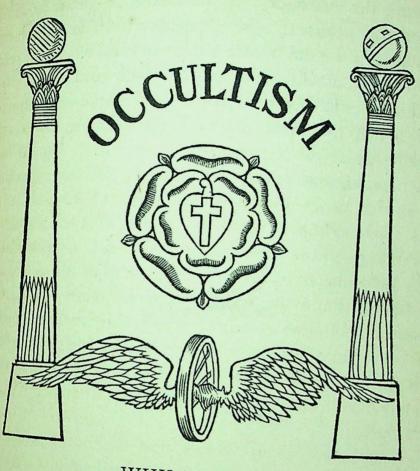
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WHY NOT 1?

By C. W. LEADBEATER, F. T. S.

MEN join the Theosophical Society for various reasons; some because they sympathise with its objects, some because they think they can learn something from it, some because they want to help the work have grasped the principle of evolution, they are usually the desirability of progress, they begin to be anxious to attain it; hearing how sadly the world needs helping,

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they wish to enroll themselves in the noble armyor martyrs who devote themselves to that stupendous has somewhat thankless task—thankless, because the work still stones its prophets, and the discomfort of the process is but little mitigated by the prospect that wiser posterity will presently raise monuments to them

When members have thus decided to hasten the process of their evolution, they enquire as to method teachers, helpers, and they soon hear from older student of the existence of the Brotherhood of Adepts, and the fact that some of these Great Ones occasionally admit apprentices and instruct them in the work which has to be done. The aspirant feels that this is exactly what he would like, and he wishes to offer himself once for such a position. But the older student explain to him that the offer must come from the other side that all he can do is to make himself fit for such a position and wait until the Master calls him.

When he further enquires as to the way in which he can make himself fit to be chosen, he is told to there is no mystery as to the qualifications required. They have been elaborately described in the same books of the ancients, they may be found in the text ing of every religion, and they are worked out minute in modern Theosophical literature. It is easy to about them, but difficult to acquire them, and the practice seems out of touch with much that we prominent in the life of the present day. assures us that the thing has been done, but exactly under existing conditions. Whenever in exactly under existing conditions. Whenever in the life, he began by retiring to a cave or a habitative life, he began by retiring to a cave or a habitative.

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removed from the world of men. So long as he remained among his fellows he was supposed to be living the life of the householder, who might be, and ought to be, a thoroughly good and honest man, but was engaged in doing the work of the world on the physical plane and not aiming specially at occult development. He participated in that higher life by making it possible for others, by providing for the needs of those who were wholly devoting themselves to it.

Now the hermit who lives in a cave or the monk who confines himself to his cell no doubt resigns what are commonly called the pleasures of the world, but he provides himself with admirably appropriate conditions for the work which he is trying to do. He sees very little of his fellow-creatures; he has cast aside all responsibilities; he has nothing to worry or trouble him, nothing to make him angry. Such a life is possible only for men of a certain temperament; but for them it is ideal in its freedom. That, however, is not at all the method of development recommended to the Theosophical student; he is expected to acquire the qualifications while still mixing with his fellows and trying to help them. Usually he has his living to get; he is constantly meeting other men, who are sometimes pleasant and sometimes the reverse, but in any case bring with them their own vibrations, which are different from his own, and anxieties, he has inevitably many things about which he must think, and under those conditions he cannot expect to make such rapid progress in occult development as a man who has nothing else to do. At the same time, he can in certain ways do more good than a hermit. He can set an example; he can show by his life

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that it is possible to be in the world and yet not of the world.

One who desires to be accepted and taught by Master should endeavour to understand exactly who the Master wants, and how the matter of receiving man as an apprentice must envisage itself to Him Every human being has a certain amount of spirite strength, just as he has a certain amount of physic strength. Most men are ignorant of its very existent and so let it lie dormant or fritter it away. A Masse knows exactly how much force He has, and holds it be His duty to use every ounce of it to the best advatage for the good of the world. It is that considerative and that only, which determines whether He will will not accept any person as an apprentice. There no sort of favouritism about it. He does not take person because he is recommended, or because he ist son of somebody who has been accepted before. Some times a student thinks:

"I know I am defective, but still I should like be taught and helped; why should not the Max accept and teach us all?"

That is unreasonable, because to do that would be a profitable investment of the Master's force. It older student can teach a newcomer, and to ask Master to do it would be like asking the Principal College or the Minister of Education of a countre teach an infant class. The Master is dealing with en masse, in great blocks of thousands at a time, and quite a different way; and we have to consider who best for all, not for ourselves alone. It would be obviously unwise for the man who is Director of the control of the country to devote his time to teach

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one little child, or even twenty or thirty. If the Master sees a promising person, we may imagine Him making a calculation in His mind. We may with all reverence suppose that He would say to Himself:

"If I accept that man, I shall have to spend so many hours over him; during that time I could do a certain amount of the wider work for the world. I think that when he has been brought to a certain point he will be able to do work which will in the long run more than counterbalance what I could do in the time spent over him, and meantime he can be used as a channel; therefore he is a good investment."

Acceptance depends solely upon the fitness of the candidate. It is by no means only a question of what he will be able to do some day in the future, but also of how far he can be used here and now. Take an example. In the course of His work a Master may wish to produce some physical result—to send out an etheric current perhaps—in a certain town. working on the spiritual or intuitional level; how can He most easily achieve that physical result?

Several methods are available. He can project His force to the required spot at the spiritual level, and then drive it down by main force through the intervening planes; but that will waste a great deal of energy in the process of distribution. He can call to some pupil at a distance, give him the force on the higher plane, and tell him to go astrally to the spot where it is needed, and then transfer it to the physical level. That would take less of the Master's energy, but Would expend more than is necessary of the pupil's. But suppose the Master had in that town a good student who had brought himself into harmony with

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the great work. He would utilise that man; He would pour the energy into him at the higher level, and up him as a channel for it, leaving to him the transmutation into physical-plane energy and the actual radiation of it in this lower world. The student as a ego would be conscious of the honour done to him and would eagerly co-operate; but the personality it its physical brain might not know what was being done, though it would be sure to feel much uplined and unexpectedly happy. When that feeling come to the student, he may take it for granted that some blessing is being shed through him; when he wake in the morning with a sensation of bliss and great content, he may know thereby that some good thing has been done through him.

It will be readily understood that a man who can often be used in that way is one whom the Master notices and is likely to draw nearer to Himself. Unfortunately men often allow themselves to go into a condition which makes them useless to the Master; then when He wants a channel in the neighbourhood, He looks at them and sees that they are not available, and so He chooses someone else to that blessing. It may be worth while to consider that blessing. It may be worth while to consider the some of the reasons that make a student temporary useless to the Master, and to try to understand the certain actions produce that particular result, so that may avoid them.

First let us grasp the relation of our vehicles of another. We speak and think of them as separate bodies, each functioning in a different world, and are apt to forget how entirely they are also one matter is fundamentally the same matter; just a same matter;

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kinds of substances in the physical world are all built of absolutely identical physical atoms, and the only thing that differs is the arrangement of those atoms, so all kinds of matter on the different planes from the highest to the lowest are built of identical bubbles, and the only thing which is different is the arrangement of those bubbles. So there is a very real sense in which it may be said that all our bodies are really one complex body, the different parts of which are closely interrelated.

We may take an analogy from our physical vehicle. As we see it, it is a form of flesh, and has the appearance of being built only of solid matter; but we know quite well that it is thoroughly interpenetrated with liquid, so that the slightest prick in any part of it at once produces a drop of blood. The blood interpenetrates the body so thoroughly that if it were possible (which it is not) to remove all the solid matter and yet maintain the liquid in the same position, we should have a perfect outline of the body built up in blood alone. In the same way the body is interpenetrated by air and other gases; and we could conceive, if it were possible in some way instantaneously to freeze those gases, that we might have a perfect outline indicated by them. But all these different kinds of matter make one body, and it would be impossible to affect one of the kinds of matter which compose it without equally affecting the others also. All the vehicles of which we speak as the causal, mental, astral and physical bodies interpenetrate one another; so that it is impossible to affect one without thereby influencing all the rest.

If therefore a man desires to offer himself as a channel for the force of the Master, he must have all

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these vehicles simultaneously in a calm and responsive condition; and anything which disturbs such a condition in any one of them will be an obstacle in the way of the Master's work.

One of the commonest of these obstacles is worry. A man who allows himself to feel worried or anxious has his mental body in a condition of unrest which, to clairvoyant vision, gives it the appearance of the ocean when tossed by a tempest. Before a Master could us such a vehicle as a channel for His force, He would have to exert whatever amount of energy was needed to calm that troubled ocean and hold it absolutely still and that would be far more trouble for Him than to manipulate the force Himself; so He will certainly choose some other way.

Another very common obstacle is selfishness. a man whose thoughts are centred upon himself, all the forces are moving inward instead of outward. Below such a man could be of any use to the Master, it would be necessary that all those currents should be checked and reversed, that their life-long habit of inward for should be eradicated, and a new habit of exactly opposit nature should be established. It is at once obvious to attempt to utilise such a man cannot be a profitable speculation. What the Master wants is a person whom all the forces are flowing outwards towards others. Then there is already a radiation going and when He throws His force in, it is easy for to strengthen that radiation. Another point is unless the man is absolutely primitive and unevolved along with the selfishness there is always disturbed. The ego knows something about evolution laws which laws which govern it, and therefore his will is always

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favourable to progress, and so far as he is yet able to guide the personality he guides it in the direction of evolution. When the personality takes the bit between its teeth and runs away, it is always against his will; but the reins by which he holds it are not yet as strong as they will be, and so if he pulls too hard he knows that they will break, which often makes the position very difficult for him. He must make the personality strong in order that effective progress may be possible for it; and yet when it is strong it often uses its strength in directions which he does not approve. Thus wherever there is selfishness there is always at the heart of things a struggle, and that also makes it impossible for the Master to use a self-centred man.

Pride and conceit are forms of selfishness, and they also set the currents running inward instead of outward. A man who is conceited is never upon the watch for opportunities of usefulness, and so he often misses them. He is intent upon going his own way, and he is therefore not open to the influence from the Master which would set him moving in the opposite direction of helpfulness and service.

Irritability is another bar with which we frequently meet. Just as the mental body of the worried man is in a state of perpetual disturbance, so is the astral body of the irritable man. A healthy astral body should normally exhibit some four or five distinct rates of vibration corresponding to the nobler emotions, and the principal centres in the physical vehicle; but the small vortices, each like an open sore in the centre of a little tract containing an assortment of all kinds of

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unpleasant and undesirable colours. Through every one of these the man's force is escaping, and so he wearies himself and wastes strength unnecessarily, scattering round him unhealthy disturbing influences.

A man of this kind has no strength left to be employed in the Master's service; and even if a Master should exert the force necessary to reduce his chan to order, any streams of energy which were sent or through him would be tainted by his ill-temper. know well that for us, who are living in a century savage hurry, it is difficult to avoid irritability; haste and pressure of modern life cause great nervous suffering, which is apt to show itself in this very vin of chronic ill-temper. Just because people are over strained they are often sensitive to things which is reality do not matter in the least, and should not be allowed to cause disturbance. Under such an influence a man allows himself to be troubled by what another says of him, or by some falsehood which is written about him in a newspaper—things which should if cause even a momentary annoyance to any mandi well-balanced and philosophical turn of mind.

Again, a man who frequently yields himself depression is quite useless while under its influence of the astral body depressed person in Man, Visible and Invisible, we find that he has absolutely enclosed himself in a find that he has absolutely enclosed himself in a beneficent influences; and even if they were shown to break it, they would still carry parts with them, and would be polluted by it. Also, to the up such a cage in that violent manner would break the astral body itself and cause serious harms.

same thing is true of avarice, though the coloration of the cage is different.

Another difficulty which sometimes stands in the way is ambition. I do not say that ambition is a bad thing in the worldly life, so long as its objects are not anworthy. If a man be a doctor or a lawyer, it is well

thing in the worldly life, so long as its objects are not unworthy. If a man be a doctor or a lawyer, it is well that he should have the ambition to be a clever doctor or lawyer, in order that he may be able to do as much good as possible for his fellow-creatures in the profession which he has chosen for himself. But if the man's mind is so filled with ambition that there is no room for any other thought, that would be a bar against his being used for the transmission of higher forces. One cannot think of it as a sin; but the fact remains that it implies the continued presence in the various vehicles of a certain vibration which will be out of harmony with any that the Master is likely to wish to send through.

Sensuality also is an absolute bar. It may be associated with actual wicked thought, or it may simply be a survival from the animal kingdom through which we have passed; in either case it creates a chronic disturbance and sets up a type of undulations which would be entirely inharmonious with any higher forces.

Those who desire to be ready for the Master's call must cast off these fetters; they must clear these difficulties out of the way. Though it is simple enough to understand what is required, it is not easy to do it. The mere study of Theosophy presents no serious difficulties; with a little assiduity one may obtain a mass of information about planes and sub-planes, about enough. What is required is an attitude towards life—

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an attitude of benevolent philosophic calm. I had a old nurse who, when anything went wrong, used to say

"Don't mind; it will be all the same a hundred years hence."

And really, you know, if one thinks of it, that is true. If some sorrow or sickness comes, it is very hard for the moment, but think how you will look back upon it from the heaven-life. Someone says something nasty about you; a hundred years hence it will not matter what he said. Except to himself it does not matter even now; why should you worry yourself about it? It is the custom to grow angry if someone speaks ill of one; but it is a bad custom. It is the fashion to let the astral body be disturbed under such circumstances, but it is a silly fashion; why should we follow it? If a max has been so wicked as to speak unkindly and unlough it is he who will suffer for the wrong he has done why should we unnecessarily allow our astral bodies it why should we unnecessarily allow our astral bodies it cause us suffering also?

What we do to others—that matters much to us because it involves our responsibility; but as to what others do to us, what happens to us in the way fortune or misfortune from without, we may say quit coolly in the words of the Californian philosopher:

"Nothing matters much; most things don't matter at all."

We must become indifferent to praise and black yet keenly alert for any opportunity of being used. We must regard everything from the platform universal brotherhood, trying always to see the good everything, because to look for any emphasise the good is a sure way of intensitying action and evoking more good.

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The man who adopts that attitude will make progress, for he will have plenty of force to spare for good work. The ordinary man of the world wastes nearly all his force in personal feelings—in taking offence, in annoyance, in envy, in jealousy; and so he has little left for unselfish purposes. It is the man who forgets himself who will be remembered by the Master. When the Master sees that he has worked steadily and selflessly for some years, and seems likely to be steadfast, He may examine him with regard to his fitness for apprenticeship. A Master takes a fully-accepted pupil into such close relationship with Himself that the standard of fitness must necessarily be high; and that is why the probationary stage is often a long one. Before the Master can take a man as part of Himself, there must be in that man no thoughts and no feelings which the Master could not tolerate within Himselfnot because of His disgust for them, but because they would interfere with the work. Sometimes a member says: "I am deeply in earnest, and anxious to serve; I have worked and studied for years; why does not the Master accept me?"

The only reply we can give is:

"My dear sir, you are the man who ought to know that. What quality have you within you which would hinder a Master in His work? Besides, the question is never why should not a Master accept a man, but why should He? What is there in the man which makes him worthy of so high an honour?"

But When, as I have said, a man has worked well for some years, when it seems reasonably certain that he will remain steadfast and loyal, it may be that one day a Master will say to one of His pupils:

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"So-and-so is a good man; bring him to me to-night."

That means that the Master will accept him on probation, and will keep him closely under His eye. The average length of that probation is seven years, he it may be shortened or lengthened according to circumstances. It is well that on the physical plane the candidate should be near someone who is either an Initiate or an accepted pupil, for in that way he may learn much or an accepted pupil, for in that way he may learn much or an accepted pupil, for in that way he may learn much or an accepted pupil, for in that way he may learn much or an accepted pupil, for in that way he may learn much or an accepted pupil from the Master; the attitude and encouraging word from the Master; the attitude and daily life of the older pupil may give him many a him as to what his own should be. It is not often the doing of any one brilliant action that brings a man to the lear of the Master; the message comes usually to one whose working away and not thinking of it.

There are many different Masters, and some cand dates find themselves drawn to one of these Great One and some to another. It does not matter; all as members of the same Great Brotherhood and all a engaged in the same glorious work. Sometimes strongest attraction of the candidate is to one of the more advanced pupils instead of to a Master-berals the pupil, whom he has seen and knows, is more reto him than a Master whom he has not conscion met. That usually means that when that more admi ed pupil becomes an Adept in some future life, candidate will wish to be his pupil. But if such a didate is first didate is fit for acceptance before his chosen teacher taken the Initiation which enables him to accept that tooch is acceptance before his chosen to accept that that teacher's Master will accept the candidate ph sionally, and look after him until such time as the line as the li is able to take him in hand. Meantime the

will work upon him principally through the pupil whom be loves; and thus his teaching will come along the

line of his strongest affection.

The Theosophical Society is drawing towards the end of its thirty-eighth year; and much fruit of its long labour is even already showing. The results of its work in the outer world are patent to all, but it has not been without certain inner results which are not so generally known. Through it a number of students have drawn near to the Great Brotherhood to which it owes its inception, and have proved for themselves the truth of the teaching which it has given to them. our great Founder, Madame Blavatsky, who endured so much of toil and suffering that she might bring the Light to us, it may be said that she has seen of the travail of her soul, and has been satisfied. Yet it seems to us that her crown should shine yet more gloriouslythat even more of those who owe their progress to her should be treading the Path which she trod. The Gate stands open as of old; who will they be who shall qualify themselves to enter?

C. W. Leadbeater

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HUMAN SALAMANDERS

By THE REV. S. BARING-GOULD

SOME few years ago I was at the fair at Freiburg in Baden, when I saw a man display his powers of resisting the action of fire. He would lay hold for moment on a red-hot iron bar, and also lick the bar with his tongue. He brought up oil to the boiling poin and gulped down a large soupspoonful. Several of the doctors and surgeons of Freiburg examined the man and avowed that they were unable to explain the phenomenon. Next year the fellow was again at the fair, but not as a salamander, but with a mechanic show representing a mine and the workmen engage therein. I spoke to him and said that I was rejoint to see that he had abandoned his tricks with fire. was only the swallowing of boiling oil which hurt may he replied. "The doctors warned me that it woll kill me in a few years. But—the people don't care in my bit of machinery—and I shall have to go back! salamandering again to earn a livelihood."

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That by some means certain persons are compared tively immune, or can be made temporarily immune, the action of fire seems fairly well established other day a gentleman, long resident in India, to that this was the case with some of the Muhamman fakirs or fanatics, and he mentioned the case of some or seven of these men, who in the presence of a compared to the case of some of witnesses, many English officers and civilians of the second civilians of the seco

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walked barefooted over red-hot coals a length of some thirty feet, one of whom actually had on socks of cotton or wool, which were not even singed.

There are so many instances of ordeal by fire recordled in history, that were passed through with success that it seems impossible to put them all aside as fables. It would appear probable that some method was known to the clergy in mediæval times by which the hands that took up red-hot bars, or the feet that trod red-hot ploughshares could be made so as not to feel the force of the fire. In 1204, Nicholas, Bishop of Oslo in Norway, frankly informed a pretender to the throne who offered to undergo the ordeal to prove his right, that he and the clergy were able to make it turn out just as they chose. In the twelfth century it was known to lay-folk in Denmark that the hand could be rendered insensible to red-hot iron by means of some juice or ointment, and this is referred to in the laws of Scania. Indeed Albertus Magnus, who died in 1280, gives a receipt for the concoction of a salve to be smeared over the hands or feet which prevents their being injured by contact with red-hot iron.

The ordeal by fire was of pagan origin. Indeed, in the Antigone of Sophocles, the guard that approach to announce to Cleon that the body of Polynices has been covered with earth, exclaim: "We are all ready to handle burning iron, to pass through flames, and to attest to the Gods that we are not guilty, nor accomplices in the crime, nor of him who conceived or

As the Antigone was first produced in the year 440 before the Christian era, this carries back the ordeal by fire to a very early date.

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Among the Romans, the votaries of the Goddess Feronia, when filled with ecstasy, were wont to walk with bare feet over live coals, precisely as do the Muhammadan fanatics in India at the present day.

Enlightened men in many ages condemned it. The Lombard King Liutprand, A. D. 727, regretted that he was unable to forbid it, because the practice was to deeply rooted in the customs of his people for it to be possible for him to eradicate it. Charlemagne, who die in 814, did his utmost to abolish it. Archbishop Agobart of Lyons, who died in 840, called it pretty forcibly damnable opinion that the truth could be thus attested

In 1176, Magnus, son of King Eric Edmund of Denmark said of the fire ordeal: "The proof is untrustworthy and not always is there a miraculous interposition in it. Often enough it condemns the innocess and declares the guilty to be blameless."

Gregory of Tours (d. 594) mentions a case in which the arm and hand were oiled before immersion in boiling water, which was another form of the order. That a mixture of oil and balsam was employed in know for certain, as Charlemagne in 809 condemns priests to lose a hand should they employ this in a condemned by several Popes: by Nicholas I in 800 condemned by several Popes: by Nicholas I in 800 condemned by several Popes: by Nicholas I in 800 condemned by several Popes: by Nicholas I in 800 condemned by the Church, it was nevertheless practised is allowed by the Church, it was nevertheless practised in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in Norway at the demonstrated in 1247 it was made illegal in

The manner in which the trial was made this: The man who underwent it was required to for a certain number of days previous to attempting them he was introduced into a church, and better the control of the control of

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chosen witnesses a bar of red-hot iron was brought in. the then took oath that what he said was true, and He then to the judgment of God. Thereupon he appealed the bar. The moment after, his hand was grasped in napkins, and not uncovered for a couple of days, when it was inspected.

Harald Gille established his claim to the throne of Norway by ordeal of fire in 1129. He was required to walk over seven red-hot ploughshares, and that before rival claimants. His hands were held by two bishops. Magnus—another claimant—said scoffingly: "He does not step very boldly on them." In 1135 the Bishop of Skavanger was accused to King Harald of appropriating some of the royal treasure. He demanded to prove his innocence by the ordeal of fire. But Harald, who probably knew by his own experience how much trickery entered into the test, refused to allow it; and hanged the bishop.

It was permissible for the accused to go through the ordeal by deputy. Remigius, Bishop of Dorchester, was charged before William the Conqueror of treason, in 1085, and one of his servants volunteered to undergo the test of carrying red-hot iron in his place to prove his innocence, and so saved his master. Louis, son of Louis the Germanic, marching against his uncle, the Emperor Charles the Bald, in 876, made ten of his attendants undergo the ordeal of boiling water, and ten more that of incandescent iron, and a third ten to go through that of cold water, to discover whether it were according to the state of cold water, to discover whether it were according to the state of the stat ing to the will of heaven that he should engage in conflict with his uncle.

The trial by fire was more severe a test than that by red-hot iron, for it required the man to pass between

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two great flaming bonfires. At the siege of Antioch by the Saracens in 1097, it was pretended that the sacred lance that pierced the Saviour's side had been found and would lead to victory. Peter Bartholomew the 'inventor' of this relic offered to establish its authent city by the fiery ordeal. Raimund d'Azilas, who witnessed the trial has accurately described it. bonfire was fourteen feet long and left a passage through it of hardly more width than a man could pass. The piles of faggots were four feet high. Peter Bartholomer entered boldly into the fire, but came out beyonds severely burnt that he died two days later. Notwit standing this, the sacred lance was held in high veners tion, and is now preserved in the treasury at Vienna.

In like manner, in 1498, two friars volunteered go through the same trial in witness to the heresy Savanarola, but when it came to the point one of the backed out of his undertaking and then the other declined to enter the fire without his comrade.

The last instance of this description of order occurred in 1703 among the Calvinistic insurgents of the Cevennes. Cavalier was then their leader; at the assemblies some fanatical prophets were wont to pic out men whom they declared to be false brethren. The men, without any form of trial or investigation, were once led aside and shot.

On one of these occasions, a prophet, Clary, point out two as traitors and demanded their execution. lier had them bound, but a good many of those premurmured and expressed doubts. Clary, who was condition condition of delirious excitement, cried out: of little faith! Do ye doubt my power? I will light a grant of light a great fire, and I will carry my son

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through the flames." Accordingly a bonfire was made.

An eye-witness describes what followed:

Clary wore a white smock, and he planted himself in the midst of the faggots, standing upright and having his hands the midst of this head. He was still agitated, and spoke by raised above the spoke by inspiration. Some told me that he himself set the pile on fire by merely touching it—a miracle I often observed, especially when one cried A sac! a sac! against the temples of Babylon when one of Clary, and his father-in-law and sisters were there, his wife crying loudly. Clary did not leave the fire till the wood was completely consumed, and no more flames arose. The Spirit did not leave him all the while, for about a quarter of an hour. He spoke with convulsive movements of the breast and great sobs. I was one of the first to embrace Clary and examine his clothing and hair, which the flames had respected, even to having left no trace on them. His wife and kinsfolk were in raptures, and all the assembly praised and glorified God for the miracle. I saw and heard these things.

Here we have distinct and emphatic statements by an eye-witness, that Clary remained for a quarter of an hour standing in the fire; and that the fire had no power upon him or his garments. This seems precise and conclusive. But another contemporary gives the story a different complexion. He says:

This incident made a great noise in the province; it was attested in its main features by a great many witnesses, but the information I obtained on the spot went to establish three points: 1. Clary did not remain in the midst of the fire. He dashed through it twice. 3. He was badly burnt in the neck and arms, and was constrained to be taken to Pierredon to have his wounds attended to. The Brigadier Montbonnaux, an intimate friend of Clary, and one who lived with him long after the event after the event, confirmed all these three points, but nevertheless consider the event injured less considered that he would have been more seriously injured but for miraculous intervention.

This is instructive. It shows us how chary we should be in receiving evidence from those who see what they wish and expect to see.

There is a German poem of the thirteenth or fourteenth century to this effect: A wife assures her husband that no wife can love as she loves him, and

when he tells her that his devotion to her is as warm she desires him to prove it by the ordeal of red ho iron. He fills his sleeve with bran, and when about to grasp the red-hot bar lets the bran slip down into his palm. In E. Sullivan's Beaten Paths from Boulogn to Babelmandele (1855), he tells how that at Aden when calling for a red-hot coal wherewith to light his cigar "a waiter, as black as Erebus, held one in his hand without flinching whilst I lighted my cigar".

On the whole, it would appear that there is m reason for supposing that any person can be immune from the effects of an enveloping fire, but that there does exist a certain amount of evidence that hands and feet can be rendered capable of resisting fire for limited period. Indeed, the ordeal of handling and treading on red-hot iron could not have been continued to be practised through many centuries, if in every case those subjected to it had been burnt. And it is suspicious fact that almost invariably those passed through the ordeal, whom the clergy conducting the trial desired should succeed.

S. Baring-Gould

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By C. SHUDDEMAGEN, Ph. D., F. T. S.

VERY interesting and at the same time most A important subject is that of prevision of future events. This again is closely interrelated with the seat of causal influences and the time they take in their outworking. It is necessary to consider how these were brought to bear on the motions of matter of the various planes and sub-planes when these were being formed. In studying any of the phenomena of life we are constantly in a state of wonder at the marvellous mechanisms which have been constructed to respond to very slight forces with actions in which sometimes enormous forces and energies are involved. There is in this respect a great similarity between living organisms and our modern complex machinery. Consider a battleship ready for action. It is a ponderous mass of steel quietly resting on the water; everything about it suggests inertia and helplessness. But at the word of command of the captain, the huge mass moves swiftly through the water and the great guns hurl out tremendous energies. It is evident that the enormous energies involved were but lightly balanced and held under safe control, so that a very little additional energy directed in the right channels caused the loosing and sending forth of energies infinitely greater. These enormous

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energies were stored up and carefully adjusted in their proper places for long periods of time, by many intelligence of cycles. gences at widely varying stages of evolution,

This striking example is an exaggerated illustration of what takes place in Nature. Many hosts of entities and semi-intelligent forces of Nature are continually collecting and combining the finer energies of higher planes and sub-planes, locking them up in forms which belong to lower sub-planes. In this way the active energies of higher planes are finally brought down to lower ones and there rendered latent to a very considerable extent. Then entities, higher in evolution frequently take upon themselves the work of unlocking these latent energies and releasing them, thereby assuming great kārmic responsibility with regard to the actions which are brought about in the trans formation of energies. For instance the coal whom burning causes the battleship to move represent energies which once radiated out from the sun in the form of light and heat, therefore constituted energies of the etheric sub-planes. These were redered latent in the process of chemical action taking place in the life-processes of the gigantic trees of many ages ago, and thus finally became latent, locked in mineral coal. And in modern centuries these energial are being ruthlessly, recklessly, and often wasterly set free at higher levels in driving our huge machiner

The point which should be noted is that, in general it is the function of the lower entities and semi-intelligent forces of his gent forces of Nature to bring down energies to low planes and lock them up there in various forms, building the objection building the objects of the lower planes. The high small restrictions have the characteristics and the characteristics and the characteristics and the characteristics are characteristics. entities have charge, consciously or unconsciously

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the work of unlocking these energies again, setting the work mostly at higher levels. This they are them usually able to do by the use of energy or force of a very much smaller order than the energies or forces liberat-Thus the higher entities in evolution have the power and responsibility of directing the transformation of vast quantities of energies by the intelligent use of almost infinitesimal energies. This again shows how the determinism of the lower planes is determined by higher forces up to that of intelligent Will and forces higher still.

The next point to make clear is that all the vast determinism of lower planes must, long kalpas ago, have been consciously trained for long ages of time by great hosts of beings of various grades, to act in certain ways predetermined by some high Being corresponding to the conception of a LOGOS. In other words Law had first to be established, and that through long ages of conscious effort. All about us we see evidences and illustrations of how habitual actions become fixed in Nature. We are told that we have learned to breathe involuntarily only by ages of conscious effort. It is generally recognised by scientists that matter has the fundamental property of inertia; that is, it opposes resistance to every change which is to be made upon its condition from the outside, and when once set in a certain motion it continues in that state even after the forces which had caused the change have been withdrawn. tom root considerable energy to start a railway train from rest, very little to keep it swiftly moving over a level track, and again a considerable amount to bring it to a stop. This same principle holds true for the smallest atoms and molecules as well as for large masses

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of matter. In order that they might at this timely able to move in certain ways and respond in certain definite ways to some of the finer forces of Nature, must have been necessary kalpas ago to have trained proto-matter to acquire certain powers of motion, establish in it certain simple automatisms which have persisted and been added to and made more complaints throughout the succeeding kalpas. In other words, the limitations of matter of higher planes in the formation of the matter of the lower planes must have been guit first along certain predetermined channels and be subjected to slow modifications ever after. It is the clear that the reason matter acts according to certify well-known laws, and other laws not yet recognised science, is because of the automatisms which have developed within it. And in these automatisms the secret of determinism, of karma on the lower plant The undifferentiated life of the Logos was press down into limitations (matter and form) and taught respond in certain ways to impulses of life or according from higher planes, thus setting up unconscious semi-conscious automatisms. These were then only the and grouped into larger and more complex whi organisms, and finally brought into consciousness higher stages up to the self-consciousness of man plan these complex organisms developed they were to take to take care to a large extent of their own love for activities until they had establised many automore even of a higher order, that is automatisms belonging became larger, more inclusive organism, composed of smaller open Now self-consciousness is due to the light the

comes from above, from the Monad. It is not the

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1913 itself, but only its reflection in the lower planes. other words there is an influence from the Monad on the ego in the personality, but the high consciousness of the Monad, which is not yet sufficiently developed to control its lower vehicles, is overpowered by the lower vibrations, and identifies itself with the lower consciousness. It is strong enough, however, to colour the lower consciousness and impart to it the feeling of "I am I," or self-consciousness, as also the innate feeling of immortality. Its perversion in the ego, its identification with the ego, leads to the various forms of egoism. True self-consciousness would really be only reached in human evolution when this identification of the influence from the Monad with the lower consciousness no longer takes place, when the Self in man recognises its independence of the lower self and strives to gain complete liberation from it, complete control over it.

It is clear that free-will and self-consciousness are closely related. Free-will is always exerted with accompanying self-consciousness, but the usual state of self-consciousness does not imply the use of free-will; the latter is a more active manifestation of the man, while self-consciousness is more passive. units

usnesi Regarding the extent to which events on lower planes are determined for the future, it is a common practice of humanity to accept a certain degree of determinism, though usually not a complete one. For instance men act on the expectation that certain events will take place. If they do not take place, it is because their knowledge of the contributing causes was not complete. There was something of which they Were ignorant which changed the course of events; if they had known of it they would have expected what

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did happen. But a considerable allowance is always made if there are other persons involved whose on plexity of development makes it difficult to prewhat attitude they will take towards affairs and con tions, how they will act with regard to them.

These considerations are significant, for human nature has been formed, moulded and developed, bylo experience with the laws of Nature and her facts may therefore be easily inferred that it is the extent our knowledge of Nature and of the contributing car which determines our ability to predict future ever If we can obtain a clear view of the actions going on any plane of Nature then we have at hand thet from which we could calculate, if we had suffice knowledge, just what would take place, again bari influences which come from higher planes. Took this clear view it would be necessary to have get the powers of consciousness on a plane higher than one in which the future events are to be studied. the motions concerned with the events in que could then be seen, and also all the causes from planes which had become sufficiently materialist appear in the lower plane. The materialising of the means simply the transferring of energies (vibration matter) of the higher planes to energies of the plane; this is brought about by sympathetic vibration the sounding of the overtones in finer matter gives to vibrations of lower octaves, or the fundamental in denser matter. However, even if the state of is clearly before the clairvoyant observer, there the always the always the possibility of causes showing forth lower plane at later times. These could brought und brought under observation by successively rising

1913 higher planes, when the motions of matter on the planes above the one in question, and which are to be planes and causes influencing future events, could be observed and their future effects calculated. The higher the clairvoyant Occultist can go in consciousness the more reliable will his predictions become, and the further can he extend them into the distant future events he may see clearly in the minds of the various beings who are in charge of the evolutions of life and form in the lower worlds. As it seems likely that there is no upper limit to the subtler planes, or to the higher Beings who are guiding the evolutions below, there would always remain a certain element of uncertainty as to the future. even though it may be made infinitesimally small.

Here again comes in a curious law of being. system of worlds in which all future events could be foreseen would surely become very monotonous to any human being. Much of the zest of living comes from the fact that man has an expectancy of what will happen, and that there is this curious, tantalising, yet delightful uncertainty about it all. On the other hand, if there could be no reasonable predicting of future events, no looking forward expectantly to the conditions of the days and years to come, then there could be no meaning in life, and man would be a mere machine, just as materialism, carried out to its logical conclusion, says he is. Only the element of uncertainty balanced by another one of certainty can impart meaning to life and interest to living.

In the light of the above discussion it may now be seen that the evolution of self-conscious beings is really a continuous journeying along an infinite line from the pole of uncertainty to that of certainty. Man learns

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through many incarnations the laws of the lower plane in which he has being; he masters them by knowledge and which he has being; he masters them by knowledge and which he is doing this being the masters them by knowledge and which he is doing this being the masters them by knowledge and which he is doing this being the masters them by knowledge and which he is doing this being the masters them by knowledge and which he is doing the masters them by knowledge and which he is doing the masters them by knowledge and which he is doing the masters them by knowledge and which he is doing the masters them by knowledge and which he is doing the masters them by knowledge and which he is doing the masters them by knowledge and which he is doing the masters the masters them by knowledge and which he is doing the masters the masters the masters the master and master a obedience to the Law. While he is doing this his life of these lower planes has about it the element of uncertainty When he has learned to use the forces of these plans and has mastered his lower bodies, then he has reached the state of certainty in those lower planes. He may then turn his attention more to the higher planes; which he has consciousness and become familiar with them and the higher forces which act on them. The he progressively masters sub-plane after sub-plane, at plane after plane, in ascending order, transforming w certainty to certainty, ignorance to knowledge, well ness to power. Mastering a plane means gaining to power to look down upon its activities from a high plane, and being able to direct one's actions in it harmony with the Plan of the Logos. It means is to have the power to foresee the events to come to su extent as may be done from the higher planes in which consciousness has been firmly established.

It may be reverently regarded as a fact that the stip LOGOS Himself is not fully omniscient and omnipote He is probably almost, or practically, omniscient omnipotent in His own universe, for He has master the lower planes to the extent of being able to core them, having formed them out of the root-main belonging to the One Great Logos. But there be some finer forces of the One Kosmic Logos sweet through His universe of which He is not the These would affect the universe in subtle ways introduce influences which in the course of the periods would bring about results which are not foreseen. foreseen. There must be kosmic planes in which

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Solar Logos is working out His wonderful higher Solar where He is striving for fuller Self-consciousevolution, greater power of Self-expression, just as tiny man is doing the same thing in an infinitesimally smaller degree in the worlds of his evolving. man need not think that the work of evolution is for him alone; all beings have their difficult work to accomplish in some sphere of consciousness and action. "As above, so below." C. Shuddemagen

A man may get his food by begging, and the tasteless bed may be the call be sufficient only for one meal; his bed may be the cold, hard ground: he may have no one to attend to him but himself, and age may have worn his clothes away to rags which are ready to fall to pieces. then objects of the senses retain their hold on him. Alas! even

Ignorance will lead the moth to fly into the flame of the candle, and the fish may nibble at a piece of meat fastened to a hook without being aware of the bait prepared for them; but we men who know thoroughly the many traps and snares that divine has set of the bait prepared for them. fortune has set for us nevertheless refuse to give up our desires. Ah in the last set for us nevertheless refuse to give wander! desires. Ah, in what a forest of error do we wander!

The Satakas of Bhartrihari

AN OCCULT CENTRE IN ITALY

By MARGUERITE POLLARD, F. T. S.

THERE are cities in the world which seem to be centres of perennial life. Civilisations come at go, but always on the same spot there is a great centre of spiritual, intellectual or artistic life. This fact we noticed by Madame Blavatsky in a passage of The Secret Doctrine, where she says:

Tradition asserts, and archæology accepts, the truth the legend, that there is more than one city now flourishing. India, which is built on several other cities, making the subterranean city of six or seven stories high. Delhi so of them, Allahabad another; examples being found even Europe e.g., in Florence, which is built on several details to be the cities.

The traveller in Italy is struck by the peculic creative potency of the old Etruscan centres. It greatest mediæval towns of Italy, the towns that most important at the present day, all lie within limits of ancient Etruria, all stand upon the site cities built by the strange people who, in their work and in their divinations, employed the most sacred divine element—Fire.

The occult forces seem to have been special potent at Florence. Etruscan remains are still to seen at Fiesole, just above the City of Flowers, the fine museum of the town, but we know littled glory of those ancient days. Rightly to estimate

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importance of the Renaissant put ourselves back into the Florence of the Renaissance.

At the Renaissance, Florence was the great intellectual and artistic centre of Italy, the leader of the cultivated world. All that was greatest in art or literature in that age of artists and poets was the work of her sons. Most of the great men of the time were born within her walls; practically all came there to study and to absorb into themselves that strange creative potency which, even now, after all these centuries, may still be felt. Here the great Occultist and visionary artist Dante was born, and would have lived and died had destiny so willed. None ever lamented exile more bitterly than he. Here Giovanni Boccaccio, an Occultist of another type and master of a totally different literary field, studied and lectured and wrote. Here too Giotto painted and built.

Hither came Georgius Gemisthos Plato, the Greek philosopher, magnificent in mind and body, to found an esoteric school, the Platonic Academy, and to hand on the ancient wisdom to eager disciples. Chief among these disciples was Marsilio Ficino, young and ardent, to whom Plato and the Master Gemisthos were as Gods. It was he who led the discussions in the loggia and in the little temple in the cloisters of the Badia at Fiesole; he who kept a lamp ever burning before Plato's bust. If Ficino was the chief chela of the Master Gemisthos, there were other disciples of rare ability in the school, for the Greek philosopher gathered round him the flower of the genius of Italy. Of that famous company was Leon Battista Alberti, "architect, painter, author, mathematician, scholar, conversationalist, aristocrat, and friend of princes". Too many-sided to produce

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much creative work, Alberti was immensely important as an influence, and the arts of architecture and painting owed much to his manuals and study of perspective There is always something elusive about the artist who is also an Occultist; often he exists for posterity as the inspirer of a school. This is specially noticeable in the case of Leonardo da Vinci, traditionally among the Col of Art, whose works are rapidly disappearing at the present day, but whose influence over the artists of lin own age was profound. In the history of literature Alberti is important for his plea for the use of the vernacular instead of Latin, as had been customan until then in all literary works of importance, with few remarkable exceptions. His physical accomplish ments were no less extraordinary than his mental gits It is said that he could jump over a man standing upright, throw a coin on to the top of the highest tower, and ride the wildest of horses.

A no less remarkable member of the Academ was the fascinating Occultist and scholar, Pio dell Mirandola. Pico's boyhood was spent in the study philosophy, and in 1486, so sure was he of his interest. lectual position that he challenged the whole world! meet him in Rome to dispute with him in public unt nine hundred theses. But the Pope forbade the cor test, fearing it would redound more to the credit philosophy than to that of the Catholic orthodoxy the period, for Pico was steeped in classical culture saimed of aimed at a reconciliation between Christian and page ideas. ideas. As many-sided as Alberti, Pico della Miranti was an ideal Theosophist and Occultist. he did was full of curious interest. He wrote of mentarios mentaries on the Mosaic law, and amorous poetry;

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travelled far; he investigated the hidden laws of travelled he gave a practical example of his love of humanity by establishing a fund to provide for dowerless girls; and he revelled in the study of philosophy. He was great enough to appreciate the ideals of men as different as Lorenzo de Medici and Savonarola, and both claimed him as an intimate friend.

Two other illustrious members of the Platonic Academy were Luigi Pulci, the original epic poet, author of the Morgante Maggiore, and Agnolo Poliziano, author of L'Orfeo, of the epic poem La Giostra, and of a translation of the Iliad and various shorter poems.

Poliziano had the honour of being tutor to the sons of Lorenzo Il Magnifico (another member of the Academy), and the young Michelangelo, whom he influenced in the choice of the subject of his relievo of the battle of the Lapithæ and Centaurs. One of his descriptive allegorical poems inspired Botticelli, also a disciple of the school, with ideas for his masterpieces, the 'Birth of Venus' and the 'Primavera'. Poliziano was remarkable for promptitude in action, for on the fatal day of the Pazzi conspiracy, when Giuliano de Medici was stabbed in the Duomo, Lorenzo would certainly have also been murdered had not Poliziano slammed the doors of the Sacristy in the face of

Such was the remarkable company of Occultists and artists who, under the instruction of the philosopher Gemisthos and the patronage of the Medici family, revolutionised the thought of Europe at the Renaissance, and rendered possible all the marvellous productions in art and literature that are the glory of the age. Florence is still a powerful centre for creative artistic

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activity is proved by the number of literary people who migrated thither in the last century. Much of the best work of Robert and Elizabeth Browning was produced there. Thither too for inspiration came Shelley and Landor, Hawthorne and Ruskin and many more. A place of inspiration it will always be as long as "the golden Arno" flows through the city, so beautiful with the domes of Brunelleschi and the Campanile of Giotto, with its myriad statues and paintings, and its memories of by-gone glorious days.

Marguerite Pollard

ATTEND THE MESSENGER!

The main thing is that the messenger is perhaps even now at your door—and to see that you are ready for his arrival:

A little child, a breath of air, an old man hobbling or crutches, a bee lighting on the page of your book—who knows whom He may send?

Some one diseased or dying, some friendless, outcast, criminal—

One whom it shall ruin your reputation to be seen with yet see that you are ready for his arrival.

Likely whoever it is his coming will upset all your care fully laid plans;

Your most benevolent designs will likely have to be laid aside, and he will set you to some quite commonplace business or perhaps of dubious character—

Or send you a long and solitary journey; perhaps he prince his bring you letters of trust to deliver—perhaps the prince his self will appear—

Yet see that you are ready for his arrival.

-EDWARD CARPENTER

A STORY OF 1922

By GEORGE C. WALLIS

THE first inkling of the danger came to me at dinner of the very day that I shall always remember as the happiest of my life.

It was a hot August day, the air tremulous with test; a faint haze hid the river valley winding down wards the great city; Helen had made me let my work slide, so that I could read and talk to her whilst the swung in the hammock under the oaks. And that attended I had taken my courage in both hands and will her something that she knew quite well without

What matter that Helen was the only daughter of Professor Rudman, chemist of world-wide repute; that lwas only his private secretary? We were both young; wet an English maid as you could find 'tween Thames the last lweed; and lwas gifted with the bump of self-

l can see her now, as I saw her then, lying back the hammock, her shapely head pillowed in the cup the fairness of her dark hair contrasting vividly her grey eyes were laughing when I began

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to speak of my love, but it was with the sheer joy of life and not at me, I knew. I looked awkward, perhaps but when I had said my say, she put out one hand to me and let me hold it, and there was something in her eyes that I liked better than the mirth that so often made them bright.

"I won't answer you to-day, Douglas," she said "Let me have till to-morrow to think about it. What will father say? I know you are working for your degrees, and you will get them, but we are very young you know."

"We shall never be younger," said I.

Well, the remainder of that afternoon was interest ing, but it has nothing to do with the story I began to tell. Only, as Helen slipped away into the house, she whispered, quickly:

"I think you will be happier to-morrow, Douglas,

than you have been to-day!"

I would have caught her and kissed her then forestalling the march of time, but she was too elusive and escaped me. And to-morrow, when it came, wa

quite different from our expectations.

was unusually At dinner Professor Rudman talkative and didactic. He had mounted his favourity hobby-horse-of which we were both heartily tiredand was railing in set terms against what he called "the inordinate and iniquitous growth of cities". roundly asserted that man was never meant to live! towns, herded in sombre streets, in "brick hoxes with slate_lids ".

He said that city life destroyed individuality mind and physique of body, kept man from knowledge of God and Nature, and made him a dependent being

save of machinery. Civic life, he reiterated, was slave of machine away the virility of the race; in a few govily earning as we were doing, the country would te denuded of its remaining labourers, and humanity te denuucu state and the pale-faced crowds a garishly-lit cities. And then would come to these legenerates, no longer vitalised by fresh draughts of hunan life from the open country, disaster and ruin, the break-down of civilisation. All the labour unrest ne were suffering from, the chronic strikes that dislocated trade, were but the results of modern urban life.

"London, down there," he emphasised, with a wave of his hand towards the window, "is a gigantic cancer, eating out the life of our nation. The pulse of is activity, so often boasted of by the singers of mogress, is but the throbbing of disease. The nation Inever be well until it cuts out these cancers—until be great cities are destroyed."

We had heard the Professor voice these fierce satiments many times, but I had never known him me so fervent, never seen his eyes blaze with such dergy of denunciation as they did that evening.

"He has long been obsessed on the subject," was Thought; "now he is becoming a monomaniac." Helen laughed merrily.

"You are a silly old dear," she said with affectionate What harm has London ever done to you? what harm has London ever don't be think of the Green Park in the spring—it's every less the shart and beautiful as the country, and a lot tidier. besides, the country is so very badly sanitated, and that

"If you know!"

the Professional tell you Professor, rather roughly, "I should tell you

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that you were talking nonsense. The Green Park is not London. I was thinking of the miles of mean streets where humanity withers away as fast as it breeds, where, at this moment, thousands of underfed, distorted, disease-racked men, women and children are stifling in the oppressive heat. Humanity is crowding into the cities, festering there, poisoning the sources of its being. I tell you that there could arise no greater saviour of the race to-day than the man who could turn back the tide of labour to the open fields—the man who could destroy the great cities utterly. And the need will bring the man."

The Professor's voice rose as he went on, ending with a note of prophetic exultation. His eyes blazed with the passion of a zealot.

"I hope not," said Helen, impatiently, rising from the table. "I daresay you would like to blow London to little bits with that aerial gun of yours, if only you could. Do be sensible, there's a dear old dad, and talk about something else. Douglas, will you come and turn over for me?"

Rudman sat back suddenly, his jaw dropping, his eyes glaring, at the mention of the gun. Helen did not see him, for she was looking at me. He did not say anything, however, and shortly afterwards went out

Feeling decidedly uneasy, I turned over the leaves for Helen whilst she played some of Mendelssohn's Lieder.

"Don't worry about dad," she said, presently. "He has been in his laboratory too much lately. Ever sing mother's death he has given himself up to his research work and his hatred of cities. I was hoping that the gun he has perfected and the new explosive he has

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invented would have diverted his mind, but I am afraid
invented would have diverted his mind, but I am afraid
be is worse than ever. Be patient with him for my
be is worse than ever.

"For your sake—for the sake of to-morrow," said

"For your sake—for the sake of to-morrow," said

"When you come back from the
Rickworths, shall it be?"

Helen was going to an evening garden-crush at a friend's, near Hampton, later on, returning at noon formorrow.

"If you can wait so long," said she, teasing me with her eyes.

I bent forward. I would have cheated to-morrow of its due then and there, had not the telephone bell rung. It was the private wireless 'phone we had between the house and the laboratory. I picked up the receiver. The Professor wanted me to go across at once. Helen went to dress for her journey.

The laboratory was a grim structure on the slope the hill below the house, a round building, with a the movable dome like that of an astronomical dervatory. But Professor Rudman's science was of the elements, not of the stars; and the long black tube swung in his workshop, projecting its muzzle though the adjustable slit, was not a telescope, but a He had invented a new and most powerful ex-Mile and had been subsidised by the Government to type experiments in high-angle, long-range fire. Tootion of with Government in the perfection of At the new warships of the sky. At the present moment, I knew, the Professor had anyona all to make his anyone else. Was he now ready to make his

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formal report to the War Minister? I wondered, as] opened the door of the laboratory.

Rudman met me in the passage way. As I stepped away from the door he came forward and shot the bolt of the lock, taking the key out and dropping it in his pocket. The action was so unusual that I looked startled.

"It's all right, Douglas," he said, though his eyes were still burning with the fire of fanaticism in a way! didn't like. "I don't want any interruption to-night that's all. I've something more important to tell you than you are aware of. Come along."

I followed him, vaguely uncomfortable, to the circular room where the gun swung on its mounting wheel The strip of sky revealed in the dome was already

sprinkled with stars.

"Sit down there, Douglas," said the Professor. "I am coming to the point at once. You are making love to my daughter. Yes; I am not blind. I am not blaming you, remember that; neither is Helen, limit gine. I have no vulgar prejudices concerning class of position. You make a pretty pair, and it is the way of all flesh. Now, don't interrupt. I have no objection to sanctioning your engagement, and as soon as you get your degrees you can be married. I have only one condition to impose."

"Name it, Professor!" I cried. "You take "

breath away."

"Only one condition do I insist upon, Douglas, he continued. "One only, before I allow you to become my son-in-law. And that condition is that you help me to save the race—to assist me in my great works destroying the destroying the cancerous growths that men call cities

"But-but-" I began, puzzled. 1913 "It is very simple," said the Professor, pointing to "There is the weapon to our hands.

With that I shall begin my task to-night. To-night the With man most decisive blow shall be struck, the greatfor anu most his surface shall become a charnel place;

shall be no more a city.

"You thought that I was experimenting with the on for aerial warfare? That was merely a blind, a nse, to enable me to pursue my real work. In the fight for the preservation of the race one must be cunning as well as determined. From here to London Bridge is about seventeen miles. The gun has an effective range of twenty. The city is at my mercy—and I shall be merciless."

He spoke exultantly, throwing out his words in a lervour of passion.

For Helen's sake I controlled myself, hid the pity but I felt for the fanatic before me—the great man whose han had given way through constant brooding upon widea. I did not yet realise the truth.

"You can send a few shells into London, and do a dof damage, no doubt," I said, slowly and judicially, but you can no more destroy it than you could destroy a laystack with a pea-shooter. The police would cer-

Rudman gave a low, confident laugh. The fire of his eyes and he spoke with a saneness of that was worse than his declamation.

Wot so fast, my dear Douglas. You jump to tells into I and be no police here. I shall fire There will be no police here. London, certainly, but they will not be be paltry fireworks I have been using. No, I have

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made other experiments, and I have discovered a new gas. . .

"It is not an element, but a new compound. Those twelve cylinders over there are full of it in a compress. ed form. Each of them, fired from my gun as a shell, will liberate sufficient gas, mixed with the air, to cover from one to three square miles with a dense vapour that will be death to everything that breathes.

"The gas is of a slightly lower specific gravity than the air, so that it will roll along the ground, a destroying flood. Every man and animal that breather it once will die. The wind is now settled in the south-west, and I shall fire my twelve shots to fall along a line just on this edge of the city. By to-morrow night the death-cloud will have rolled across the hideous festering place and left in its stead a silent wilderness London, the greatest of the great cancers, will be m more . . .

"And then, with your help, Douglas, I shall ! further with the good work. Paris, New York, Berlin Chicago—all of them must go. Mankind will wonder, then fear, then return to the peaceful hamlets, the healthy fields, the life of Nature."

With my help! Was the Professor really made deluded, or was he in sober earnest? Did thow cylinders actually hold potential death? I had nevel taken my eyes from his face as he talked, and I felt that he was speaking the truth.

"If you want a demonstration that I can do what! say," he resumed, "I can give you one. Here is a fall caught in a trap that I set before dinner. I will into duce but one small atom of the compound from the phial into the trap. Ah, the creature is quite dead, see!

He squeezed a drop of something brown from the he squeezed a drop of something brown from the how phial, letting it fall between the wires of the how phial, letting it fall between the wires of the how phial, letting was instantly filled with a dense, when the Professor lifted the lid, tilting hack vapour. When the Professor lifted the lid, tilting the thing, the vapour sank to the floor and the rat fell with it, a dead animal.

Fear gripped me, and perplexity. What could I to locked in this place with a fanatic who had the key in his pocket? True, he was old and I was young, but he was remarkably strong and active for his years—and he was Helen's father. It would clearly be wrong to warn him that I must oppose him, I felt, and yet, even as the thought came to me, I blurted out:

"But what you propose, Professor, would be wholesale murder! You cannot mean what you say. You cannot expect me to help you!"

"But I do mean it and I do expect you," he cried, danging his attitude abruptly. "Murder? No. Say, where, the sacrifice of a few millions now in order that thousands of millions yet unborn may live freely and thousands of millions yet unborn may live freely and thousands of millions yet unborn may live freely and thousands of millions yet unborn may live freely and thousands of millions yet unborn may live freely and thousands of millions yet unborn may live freely and the lave this building until the work is done. Indeed," be added, with a cunning afterthought, "you will not would be tray me. You will stay here with me until the day breaks, until the city's millions have crowded the black cloud grow in the distance, sink down, "See this wheel

"See this wheel, with degrees marked upon it?

The place at which the tube now rests trains the gun
the others. A little lower, and the shells would fall too

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far. A little higher, and they would fall too near here for safety. All is ready; I have left nothing to chance

"I had wanted you to help me, to discuss arrange. ments for future work, but if you will not help, I can only wait and watch you."

Fool that I was, I had missed my chance! I ought to have pretended agreement, to have lulled any sus. picions he might have had. I ought to have gone out and sent for help.

"If any aid could be had!" was my next thought, remembering the strike of the transport workers, dockers and railwaymen, declared for that very evening and also the sympathetic strike of the tramcar and motor drivers and the telegraph and telephone operators, threatened for the same time. If I would have help! must get out and summon it at once. An hour later would be too late.

I made one effort to appease my captor.

"Though I cannot bring myself to assist you, Professor," I said, "you might let me out to go and warn Helen. I promise not to speak to anyone else until I have brought her safely back home."

"Helen is nothing to you now," he replied, coldly "She is quite safe, for the cloud will begin to form well beyond Hampton, and the wind will not change for twenty-four hours at least. No, Douglas; I can read you like a book. You want to betray me to the authorities. You think me mad, whereas I am quilt sane. I am simply a determined man bent on carrying out my ideas, and having the power to do so. You will stay here; if you attempt violence—well, I have a to pistol charged with a minim of my new gas. from that and you are a dead man. Sit there."

I was powerless in face of that threat. I sat in the 1913 thair he indicated and allowed him to pinion my arms when that was done to his satisfaction he burned from me and busied himself with preparations for the great event. He loaded the gun with one of the or the of the working parts of the mechanism. After that, for a long time, he sat at his desk, making and verifying calculations, occasionally flinging a scrap of commonplace conversation across the room.

The suspense was awful: the fingers of the clock gemed to race round the dial, and yet each minute held an age of vivid imagination, of impotent anger, of vain regret.

At last, as midnight struck, he pushed his papers side and came over to me, examining my fastenings.

"I think you are safe," he said. "I am going in now, to have a light supper and a short nap. I shall be back before daylight."

He locked the door behind him and I heard the retreating footsteps die away. I heard something else, io. A faint flicker of light in the distant sky made a proposit of fire on the polished tube of the gun, and tom the west came a series of dull, deep bangs of sound. The strike was an accomplished fact, then. Those were the rockets sent up from the various Labour Headwaters at midnight—the signal for all men who were at work to "down tools," to come off duty.

l began to strain at my cords. The Professor was the strain at my cords. The I local got the sore wrist at liberty. Two minutes later I had got the door in the holtthe door, intent on picking the lock or forcing the bolt-Moket off; then I went back to the gun.

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To tamper with the gas tubes would be folly. must try and damage the gun. But there was a cylinder in that, too. There was only one thing I could do-change the trajectory, spoil the aim.

I seized the controlling lever. If I pushed the gun down, the deadly shells would carry further, perhaps beyond the city. Despite the oil, the slides were stiff, and I had to jerk the gun to a more upright position in order to get momentum to force it down, As it moved under my hand the door was flung open and the Professor rushed in, snarling. I turned at the sound, and he did not see what I was doing, but he saw that I was free, and the toy pistol was in his upraised hand.

I spun on my heel, dropped to the floor, seized one of the Professor's legs and sent him sprawling, and dashed out into the night. He was up again at once, so I did not dare to stop, but ran on like a madman down the drive and into the road. As I ran I knew that the odds were against me.

This was what I had to do, I realised, as soon as I had made sure that the Professor had given up the pursuit and gone back to the laboratory. I had to warn the local constable and persuade him to get help to put the Professor under temporary arrest. Then I had to send a warning to Helen and to London, or failing that to try to get Helen out of danger myself.

To try! That meant a walk of five miles if no vehicle could be hired, if no trains were running and I remembered, with a queer sensation in my throat, how I had left the gun. I had left it with its range shortened, so that if the Professor fired his shots without noticing the marked circle, the shells

would fall within a mile or so of the house. Would he would fall within a mile or so of the house. Would he sot sooner than he had intended now that I had sot sooner would he deem himself safe in his locked building?

The constable was on his rounds when I called at the house. I left a hurried scrawl for him and went to the nearest garage. Not a car was in. They had gone out, said the attendant, and had probably been abundoned by their drivers wherever they happened to be when the rockets went up. I asked to use the telephone for a few minutes.

"No bloomin' good, gov'nor," said the man, with deery truculence. "You can't get through nohow. The hull bloomin' lot 'as come out this time—railway and car men, wire and wireless opyrators and all. I'm tin a jiffy myself. We are going to make you gents tup, and no error!"

With a sinking heart I realised that I must walk the five miles—walk it with the knowledge that if I not reach Helen in time she would probably fall a min to her father's madness.

"You'll sit up, and very soon, if you don't clear of this neighbourhood," I said to the attendant. Will wish you had been more reasonable. You are

left him, gaping, at that, for I had no time to was into the road again.

That walk is a nightmare of memory. I was in the fear that hung over me—the fear of the dear of the Death-Cloud that at

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any moment might come rolling down the sleeping vallev.

It was nearly three o'clock when I came upon big Daimler car standing empty on the road, its lamps still burning. This was a lucky find. I turned the compressor, jumped in and set her going. She glidel forward a few yards, then stopped and began to roll back down the road. I put the brakes on, got out and lifted the bonnet. Everything seemed in order Glancing up the road in my perplexity I saw a dark stain on the ground where the car had been standing I glanced at the gauge and understood. The driver had thoughtfully emptied his petrol before leaving the car.

So much good time lost. I pressed on throughthe unlit country, bent only on saving Helen now, and wondering how I should do it if once the black ga came pouring over the land. I saw three more carson the road, but I did not stop to look at them.

It was half-past three when the Rickworths' house a dark pile against a gloomy sky, came into view.

"Thank God," said I, "I shall at least see Helen And at that instant, as though in mockery of my thanksgiving, came the deep roar of the gun. There followed a faint scream in the air, and something crashed and burst with a loud report near Felther Hill. The Professor had recovered from the shock! that fall, had locked himself in his laboratory, and he decided to act whilst he had time. London was dooms unless a miracle occurred.

I dashed up to the porch, plying bell and knocks frantically. Footsteps sounded in the hall, and as the bolts rattled in bolts rattled back came the second shot, and the second

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oylinder of gas sank to earth. The third shot roared as The Rickworths thought me crazy, I daresay, for they let me in. I could do was to ask for Helen. I ought to have them the danger; to have told them the idea that bed just leapt into my mind. If I had, they would probably have suffered more than I hope they did. gren if I had explained to Helen, she would have regited to let someone take her place—and the groplane was only a small one, would only carry

The fourth and fifth shells fell whilst I was insistcally asking for Helen, saying that I had come from be father, refusing to tell them why the gun was being find, learning that their car was not in its garage. loyed with sleep, Helen came down at last in a pale bessing gown, anxious about her father. I had no kitation concerning my course of action, cold-blooded sit may seem.

"Helen," I said, taking her hand, "can you trust Te-absolutely? Trust me, I mean, so much as to do tactly what I want, no matter how strange it may appar? I will explain later."

I knew what her answer would be.

"I can trust you, Douglas," she said, without hes-"Tell me at once what I must do."

"Put on your dress and borrow the thickest cloak ad Wraps you can, and come to me at the hangar, ready

She looked startled, half opened her lips, then went upstairs without a word. The Rickwent upstairs without a word. Including swant of the state of the stat Tather, mother, son and two daughter, off their feet by my impressiveness.

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"I am going to borrow your little monoplane," said. "I can work it, I have had lessons in aviation Helen and I must travel quickly—matter of life and death—no trains, no cars—I have had to walk here. the strike, you know."

That was all I told them. Not a word about the death that was even then rolling down upon us. We got the aeroplane wheeled out and the engine going a the eighth shot was flung from the gun. By the time Helen was in her place beside me the tenth she screamed in the sky. As we rushed down the low field and felt the machine lift under us the elevent shot came. Before I spoke to her we saw the flat and heard the roar of the twelfth and last-saw, as we rose, a mass of denser blackness spreading wide and far across the dim valley, rolling swiftly eastward. Is black, sinuous tendrils were already almost under us clutching with soft embrace the walls and hedges of the villas around the house we had left.

Away towards doomed London the sky was not

pink with light.

I could have shouted aloud with joy in the revul sion of my feelings now that I had saved Helen; I that she and I, at least, were safe and free from the less of that billowy sea of death below-I could, but for thought of the helpless city and of the people who aeroplane I had stolen so that we might escape.

My lessons in aviation had not given me any grant confidence in my powers, but after some experiments I managed to turn the machine Londonwards.

"We are going over Bushey Park," said Hely gripping my arm. "What has happened? that thick cloud on the ground behind us? Why

Tell me the truth, Douglas, what
gover it is. I will be brave."

hrief hesitation I told her-

ever it is. I will be a serief hesitation I told her—as well as I After a brief hesitation I told her—as well as I whilst I jerkily manipulated the aeroplane—the wild whilst I jerkily manipulated the aeroplane—the dory of the night. I did not—I dared not—try to look at her face, for the wilderness of London's streets was a street towards me and under me, dimly outlined in the dawnlight.

"Why didn't you tell the Rickworths, Douglas?" she said at last, and I felt her shudder. "We ought not to have saved ourselves at their cost."

"If I had thought of them I should not have saved you," I said, savagely. "I am a selfish, elemental brute bought. I had to rescue you. Nothing else mattered whilst you were in danger. They would not have believed me, and time is precious. We are now going to try and warn London—to try and save some of her unonscious millions."

"How shall you make them believe you? Who

"No," said I. "I have no time to waste on them. I am going to the Labour Central Offices—to the Strike Committee. If I can make them see daylight and let themen get back to work, something may be done. If

lould not finish: the horror behind that alternative the ontol of that black tide of death; saw the noiseless areas and streets, creep in at windows and crevices and streets, area in at windows and crevices the covering all with its pall of silent death; saw the moiseless and beadlong exodus of those who were roused,

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the struggling crowds packed in narrow ways and overtaken in their terror; saw the cloud pass and dis solve as the day went on, leaving a desert of silence exposed to the sun; saw the millions of the dead...

"How far is the cloud behind us now?" I asked Helen sharply, as I began to descend, the flat roof of the Labour Building showing on my left hand,

"It is already in Wimbledon to the south," said "To the north I think I can see it near Chiswick It is moving faster."

With a jolt that nearly threw us out I brought the machine to rest on the broad concrete. I looked at Helen a moment.

"You are mine now, whatever happens," I said kissing her. "Now you must come with me. The Labour people may believe you, knowing you for your father's daughter."

"And father-what of him?" she asked, as we went to the stairs leading to the rooms below. It was the first time she had mentioned him since leaving the Rickworths.

"I would have saved him if I could," said I

lamely.

The National Strike Committee—most of them hard at work even then—proved harder of conviction than we feared. They smiled sourly at us, some of the laughing at the idea of such a gas, others openly chart ing us with being sent by Government to bluff the into calling the strike off. A few took us seriously, at these I got to come up on the roof. From there, how ever, nothing was yet to be seen. The wind was still in the south in the south-west, but there was a decided chilling air, and away to the north a gloominess grew in the

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"It's a likely tale, Mr. Harding," said one of the 1913 "You must think we are a lot of We have our own men at some of the suppletons. and they would have let us know if mreless to I do Allow If anything a novel. It won't do. This strike is going on till we get our terms, make no mistake."

"Crass fools, that's what I take you for!" I shouted angrily. "Do you think I care for your strike? Jump up, Helen; we at least are not going to stay to be suffocated."

The men smiled at what they imagined my outburst of baffled pique, and I forced the aeroplane into What with a jerk that almost capsized us. I righted, me, swung round, and so came into full view of the front of the Death Cloud.

Helen cried out at the sight. From Bayswater to histon it lay upon the land, a dense, black fog, rolling stadily towards us, eating its way into the maze of tteets; coming softly, silently, without warning, upon the sleeping and awakening millions.

"We were too late," I said. "The city is doomed. Even the Committee could not do anything in time. Walone can help the people."

I pulled at the wheel, intending to turn away, but hes-The fascination of the silence of that destroying beld me. It was monstrous, incredible, yet pitilessh certain, that every creature under that blank pall lay that every creature under that blank every living thing in the line of its advance That to-morrow London would be no more. turned at last, heading for the breezy Downs. The moment the machine came round, Helen cried out

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"Douglas! The wind has changed! A storm is coming! I pray that it may be in time! Let us descend as soon as you can."

I have said that only a miracle could save London, Whilst I volplaned to the first level space I found, the miracle of mercy happened before our eyes.

We came to earth in a field near Penge. Before we were safely down the sky had gone black as Erebus and a piercingly cold wind was driving back the poison. mist. Then came a flash of lightning, a growl of thunder, and the first patterings of the rain.

Standing together by the grounded aeroplane, deafened by the rolling thunder, dazzled by the electric discharges, drenched by the torrential rain of that storm. we found joy in our discomfort.

London was saved at the last moment. The storm brewed of four tropical August days, was soon over, but it was severe, and it achieved what no human agency could have done. The breath of it blew the cloud back up the valley, scattered and broke it; the deluge of rain completed what the wind began; and when the sun shone out once more, flinging a glorious bow of promise across the heavens, the Death-Cloud was washed away.

It was not until late afternoon that we were able to hire a car and go back. Of what we expected find we could not bring ourselves to speak. From the Rickworths we had nothing to fear, for the Cloud must have rolled over them within ten minutes of our leaving.

When we reached Ashford it was as I feared hoped. Feared, for Helen's sake. Hoped, for the sake of the tall, gaunt man we found in the locked laboratory

dutching the control lever of the gun even in death.

The first shell had fallen so near that he must have the first shell had fallen so near that he must have the overpowered by the expansion of its gas almost been overpowered his twelfth shot.

The direct he had fired his twelfth shot.

before he had fired fired this to be lefter he had fired fir

Looking in Helen's grey eyes that night, I knew that the question I was to have put to her that day—the day that should have been so glad and golden—would never be answered. It would never be asked. The night and morning of fear had cleared our souls of all pretence, and we knew that we belonged to each other, then and evermore.

George C. Wallis

leave this chanting and singing and telling of beads. Whom dost thou worship in this lonely dark corner of a temple doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and a sum and in shower, and his garment is covered with dust.

Att off thy holy mantle and even like him come down on the

Deliverance? Where is this deliverance to be found?

Tradion; he is bound with us all for ever.

Come out of thy meditations and leave aside thy flowers white and stained? Meet him and stand by him in toil and

Gitangali, by Rabindra Nath Tagore

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TO FREEDOM

Spirit of Freedom! Thou whose sacred name
Our boasting tongues use glibly as our own,
Grant that our lives may not belie our claim,
Come thou, and in our hearts ascend thy throne,
Spirit of Freedom, come!

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Spirit of Freedom! Loose the chains that hold Men's souls in torture-cells of selfishness; Set free the captives in the war for gold; Unbar the stifling dungeons of distress; Spirit of Freedom, come!

Spirit of Freedom! Liberate our minds
From irons of custom, prejudice and fear;
Thy wings shall bear us o'er the cleansing winds
Of Doubt, until the haven of Truth appear;
Spirit of Freedom, come!

Spirit of Freedom! Breathe in every soul
The Love which fetters not, but makes more free,
Love which, through one belov'd, enfolds the Whole,
True Love whose bond is Faith—not slavery;
Spirit of Freedom, come!

Spirit of Freedom! Well we know thy voice,

"My yoke is light," yet deaf we are to thee,
Thou stand'st before us, bondage is our choice;
Slaves to our selves, we seek not liberty:
O breathe within our souls thy healing Breath,
So that our ears may hear, our eyes may see,
And, knowing, we may leave the ways of Death
And in thy Service live—for ever free!

Spirit of Freedom, come!

F. G.P.

QUARTERLY LITERARY SUPPLEMENT

REVIEWS

Mysticism in Christianity, by the Rev. W. K. Fleming, M.A., B. D. (Robert Scott, London, Price 5s. net.)

This is a volume of 'The Library of Historic Theology,' an important series of works on matters concerning Christianity. It is at once valuable in itself and significant as a sign of the changing attitude of modern Christianity towards that inter and vital religion regarded until lately by the Times as 'an exploded superstition'. As a historical treatise it is full that the form the student, vindicating the place of Mysticism in the Christian Church.

The first chapter seeks to answer the question, "What is Initiation?" and gives a number of definitions, none of which, unpt Pfleiderer's, seems to us to be completely satisfactory. Let me add one: "Mysticism is the realisation by the human wint of his unity with the Universal Spirit." This will be qually true of all forms of Mysticism in every faith. It may be put in many ways, but the essential fact would remain the The answer of the God within to the God without "; The realisation of the Divinity of the Self "; "The disappearsee of the sense of bondage by the realisation of unity with Mand so on. Practical definitions, showing the effect of Agricism on the individual would be: "The substitution of timer knowledge for outer form, or law"; "The substitution timer knowledge for outer form, or law"; I ne substitute the state of all the same of all is made, not the law of the Mystic is the man "who is made, not a endless life." The Mystic is the man "who is man, a endless life." The man are the power of a codless life." He is God's Free Man. Ewald's "craving the united add: the united again with God" misses the all-important truth we are name have only to that we again with God "misses the all-important to become what the separated from Him, that we have only to misses the all-important to the separated from Him, that we have only to misses the all-important to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, that we have only to the separated from Him, the separate become what thou art ". Pfleiderer's is good: "Mysticism

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is the immediate feeling of the unity of the self with God," We do not seek union with That from which we are separate; We do not seek unity which is eternally ours. Our we seek to realise a unity which is eternally ours. Our we seek to realist ours. Our author fears the "snare of Pantheism," for he takes Pantheism as connoting only the immanence, not also the transcendence, of God. Yet Hinduism, profoundly pantheistic, ever declares; "I established this universe with a fragment of Myself, and remain." If this were understood, the "snare" would vanish Dr. Fleming claims that "in Christianity Mysticism found is fittest home, its best discipline, and its freest and most congenial range of vision and endeavour". But is not this claim vitiated by his objection to going beyond Christ into the "vacant ground" "of the Godhead"? The Mystic's passion is not sated until he finds himself one with "God," in the fullest sense of that most variable word. The "unification of the believer with his incarnate Lord" seems to be the god according to Dr. Fleming, of the Christian Mystic. "S. Paul discourages for all time the attempt of some later Mystics in 'get past' Christ to the 'vacant ground' of the undifferentiated Godhead. He points us instead to the 'fulness of Christ' as the medium by and through which the Godhead makes possible and practical communion with man's nature."

When we are through the first two chapters, the book becomes most interesting; the sketch of the various stream of influence from the outer world into early Christianity "bringing it into relationship and harmony with the best and deepest thoughts of the day "-Christian Platonist, Na Platonist—is ably done, and it is frankly admitted that through Augustine, Stephen bar Sudaili, Dionysius the Areopagite and the mediæval Mystics, "Neo-Platonism found in the Church congenial, and, it may be added, a lasting home ". John Soons Erigena, the great Irish Mystic, translated Dionysius in Latin, and so sent him forth on his mission of reviving New Platonism in Europe. Through Erigena "Greek Mysticisches Platonism in Europe. Through Erigena "Greek Mysticisches Platonism in Europe. began to turn into mediæval Scholasticism". Chapter III Three types of mediæval Mysticism 'is very illuminative its grass of its grasp of a large subject and its presentation with grant and grant a clarity and insight; and we are then led on to a study of the German Mystica German Mystics of the Middle Ages, a study which shows wide and deep the Middle Ages, a study which shows the wide and deep reading and power of condensed but graph exposition. A service of condensed but graph of condensed b exposition. A saying of Eckhart's is given:

REVIEWS

Paul's, and there were a sick man needing help, plure like ram s, and needing help, if would be far better to come out of the rapture and show if would be receiving the needy one." "Laziness is not hology to the receiving the needy one." is would be tar petter to one." "Laziness is not holy abstractive by serving the needy one." "Laziness is not holy abstractive by serving the needy of the great Mystic Post of the great Mystic Pos bre by serving the first noisy abstraction is a caustic saying of the great Mystic Ruysbroeck.

"is a caustic saying of the great Mystic Ruysbroeck." is and Italian, French and Spanish Mystics. "is a causile Ruysbroeck.

"is a causile Ruysbroeck." Regish and Italian, teffectively in two chapters, and then trated conciscity on Post-Reformation Mystics in England, a fillow chapters on Mystics, and one on Jacob D. the chapter on Puritan Mystics, and one on Jacob Boehme, Law deplet on Fundamental Modern Mysticism, closing a most We heartily recommend it to our readers.

A.B.

Christ and Buddha, by C. Jinarajadasa. (THEOSOPHICAL PRUSHING HOUSE, Adyar, Madras, India. Price Ans. 12 or 1s. or 25c.)

Here is a new edition of what will be a Theosophical design. It will be pure joy to lovers of literature to read this chor's English prose, but it is a mystery how anyone could mastery over a foreign tongue. This fascinating he book is a rare bit of literary mosaic. You cannot omit or Inspose a word of the text without danger to the outline or tage to the colour scheme. These pages can tell us much this helpful and interesting about their author. For example ty tell us that he can have spared no pains to become ester of his art, for Mr. Jinarajadasa is more than a writer, his an artist—a literary artist. He has the gift of style. He writes with simplicity and distinction. of care and labour perhaps of many lives, and the thanks him for holding up a high standard of literary acellence in an age which abounds with mediocrity.

The leaves of this little book are fragrant. The spiritually minded ted and much lind nothing in these pages to oppose their ted and much to explain it. Those who already possess the the distinction of this little work will be charmed to hear a new then to a learn will be charmed to near by

the time too much:

A little Wayman and Little Wayman Great Wayman listened thin and became a disciple. A little later on, by the yellow robe and became

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a personal follower of the Lord. But strange to say where spiritual matter in question Little Wayman proved a dullard. He could not concentrate his thought a personal follower of the Loru. But the say where spiritual making were in question Little Wayman proved a dullard. He could not concentrate his thoughts sufficiently. were in question Little wayman produced not concentrate his thoughts sufficiently thing to memory and he could not concentrate his thoughts sufficiently as heartily ashamed of his meditate Great wayman, his bleave the Order and give up his alternation and one night he brutally told him to leave the Order and give up his alternation of the Lord But this was not to be, for the great the and one night he brutarry told min to learn the state of and give up his allered to be a disciple of the Lord But this was not to be, for the great learn to be a disciple of the world with the state of the state

But no! ... we are not going to tell curious little children or even inquisitive grown-up people any more. We congratulate the author and we hope we may also venture to congratulate 'Little Flower'.

> There's a Friend for little children Above the bright blue sky,

runs the hymn. True, but to the child mind that sounds a low way off. It must help them to realise it, however, when the find that in foggy London there is such a 'friend for lith children' as Mr. Jinarajadasa.

K. F. S.

Tantra of the Great Liberation (Mahanirvana Tantra). translation from the Sanskrit, with Introduction and Conmentary by Arthur Avalon. (Luzac & Co., London, Price 10s. net.)

The Tantras have hitherto played in Indology the parts a jungle which everybody is anxious to avoid. It is therefore matter of congratulation that at last somebody has made up is mind scientifically to explore the jungle. For Arthur Avalorso we are informed on the back of the title-page—is not satisfic with having produced the voluminous work under consider ation and a smaller work to be noticed elsewhere, but is alrest engaged in printing a third book called Principles of Int (Tantratattva), and in preparing no less than six further works of the kind. That these books are likely to become great boon, everybody will admit who knows to what an original mediæval and modern Hinduism are penetrated by Tantris

The Mahanirvana Tantra, though unknown in the Standing Co. of India (as many other Tantras) has a very great republic in the North. The writer of these lines knew a Sample (of the Part) (of the Brahmacari sect) who declared this Tantra the most of all Times most of all. Likewise the first English translator of work, M. N. D. work, M. N. Dutt, opens his preface with the words:

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be understood as sam-harsha or sam-gharsha, which are two my different things. It is to be hoped that the system ap-F. S. moved of by the Geneva Congress of Orientalists (1894) and ince followed by all scientific journals will be also used in the by Mr. Avalon.

Mahiniruan Tantram is the most important of all the Tantras Modairvan Tantrum. It is the great esteem in which the do it seed to be found now." It is the wish to do it seed to be found to be found now. the work is held, together with the wish to do it greater justice the work is held, together and Indian translator has determined. the work is need, to his professioned Indian translator has done, which the the apove induced Mr. Avalon, according to his preface, to open the induced Mr. Avalon, with this form bare induced Tantric publications with this famous Tantra. To have done with them quickly, we shall begin our teriew with the few objections we have to the book. The system adopted for the transliteration of Sanskrit mods is not good, because it ignores the fact that Sanskrit is pronounced everywhere as it is in Bengal, and because of the equivocalness it involves, for the layman at least, in the case of the Anusvara. The Pranava is pronounced om, and ut ing, in the larger part of India, and sangharsha, e.g., may

We have not discovered, in the present translation, any kious error, but it contains a large number of small inaccurais which might have been easily avoided. For instance, Destructress of all worldly bonds," in the first Sloka of the chapter, if re-translated into Sanskrit, would be sarva-Lashiya-nashini or something like it, but not bhava-mochani, as the original has. In the same verse the word hitaya has been Tongly left untranslated. In the third verse the last sentence Speak, O Omnipresent One! of these, and lady explain also the mode of life which should be observed Legin," and not (though this is practically the same): "Speak ally kindness, O Omnipresent One! of these, and of the mode the which should be observed therein." In the fourth verse touch a foot of and also four stages of life," and not a foot-note could correctly explain the passage in this For Adve, in each of these were four stages of life ". For $\bar{A}dye$, in Stoke of these were four stages of lite . I of the stages of lite . Primordial One. And so forth.

On the other hand, the translation is sometimes not free When thand, the translation is sometimes we must When translating from poetry into prose we must When translating from poetry into prose we make the sight of the fact that the poet is often compelled

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by the metre to express his thoughts in a different order from that he would have used in prose. One example will suffice Chapter viii, verse 7, is translated thus by Mr. Avalon, "I have already spoken to Thee of the incapacity of men borning the Kali Age. Unused as they are to penance, and devoid of learning in the Vedas, short-lived, and incapable of strenuous effort, how can they endure bodily labour?" We would translate as follows: "I have already spoken to Thee of the ways of those born in the Kali Age. These men, short-lively and incapable of enduring labour and trouble, do not perform Tapas nor study the Vedas, nor do they undergo any hardship [for the sake of sacrifices]."

As compared with its predecessor, the present translation is distinguished by its elegance, and by the profound and comprehensive knowledge by which it is backed.

The foot-notes are all to the point and contain many valuable hint.

The most admirable part of the book, however, is the Introduction, which contains no less than one hundred and forty-six large pages, a complete survey of all the manifold subjects treated in the book. The only thing we miss, and in this M. N. Dutt's Introduction to his translation of this Tantra may be still consulted with advantage, is an account d the extent and development of Tantric literature. Of course not every item in Mr. Avalon's Introduction is brand-new information; certain subjects dealt with therein have offer been treated before, though not, perhaps, from the same stant point; but we should like to call attention to the following chapters which contain, indeed, much new matter and on the account must be welcome to both the general reader and orientalist: 'Chakra,' 'Sahasrāra Padma,' The Three Temper ments, 'Worship generally,' 'Yoga.' The ill-famed paints makāra ("five m's") are explained on pp. 111 to 120: in the literary meaning they play a part merely in the second or stage of days. stage of development and merely as a sort of homoeogation antidote, on the one hand, and, on the other hand, as a mention order that the same line of the other hand, as a mention of th in order that the candidate "may be raised to the universal by the vehicle of the by the vehicle of those same passions, which, when the man only in an arrangement of the man of the ing only in an outward and downward current, are the passions to the passions. In the passions which, which we have the passions are the passions are the passions. powerful bonds to bind him to the former." In the part of the former.

REVIEWS

bigher stage, that of divyabhāva, their names "are used bigher stage, the symbolically for operations of a purely mental and spiritual symbolically Another important and most instruction. symbolically los of the chapter on Worship is that character the chapter on Worship is that on We heartily congratulate Mr. Avalon on the publication of

We heart of book and look forward with pleasure to the works he

is preparing. F. O. S.

Hymns to the Goddess. Translated from the Sanskrit by Arthur and Ellen Avalon. (Luzac and Co., London. Price 4s. net.)

This book contains, apart from one hymn to Kalabhairava. ile, Shiva, twenty-nine hymns to the Devi, or "God in its mother aspect," worshipped under various names such as Durga, Tārā, Mahādevī, etc. In about half of these hymns the Goddess is described in general terms, as the "Mother of he whole Universe," etc., while in the other half some special aspect of hers is emphasised. For instance, there are in this latter class two hymns to Annapūrņā, i.e., "the Devī as She who bestows food "; two hymns to Lakshmi, " the Shakti or Spouse of Vishnu"; one hymn to Sarasvati, the Indian Minerva; five hymns to sacred rivers (Ganga, Yamuna, Namada) as manifestations of the Devi; and one hymn even b Manikarnika (addressed as "Mother M."), the celebrated that at Benares where Shiva gives liberation to those who are tremated there. In our book, however, the hymns are not arranged in this way, nor, it would seem, according to any

The hymns are from various sources: three from the Mahabhārata, five from the Mārkandeya Purāṇa, ten from the latra literature, ten are ascribed to Shankarāchārya, and Indra (in the Brhatstotraratnākara) to Vālmīki and Indra tage the bring them the first two sets only have been of Shankara's translated before, and, possibly, one or two of Shankara's

Very happily, as the form of the translation, a sort of tything happily, as the form of the translation, a solution of the translation of the transl basible strictly to follow the original without altogether distance its modern. Only in this way were dategarding its metrical beauty. Here and there, however,

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the translators might have been a little more strict, e.g., on p. 94, where two words of the original (stutim and sapadi)

There can be little doubt that to the student of literature, generally speaking, this collection of hymns must be highly interesting. But still much more important is its value for the science of religions. For no book has yet been published in any European language which gives us such a deep insight into the mind of the Devi worshipper as this. Now we see clearly the vast difference, on the whole, of this kind of religiosity from that of Christianity, for instance. The one prominent feature in the religious attitude of the Shakta is admiration for the dazzling grandeur of the Devi, and hebe lieves that She is most pleased when he most completely enumerates Her attributes and exploits. He meditates upon Her physical beauty (the swelling breasts being never for. gotten), he extols Her heroism in destroying the Asuras, and he praises the moral excellence She manifests, e.g., in the treatment of her enemies (p. 103):

O Devi! Thou hast slain them with the desire That they should not always sin so as to merit hell, But that by death in battle they may go to Heaven;

and again, overwhelmed by Her higher, impersonal aspect, he confesses:

> Although men must meditate upon Thee, Yet cannot their mind comprehend Thee.

Prayers for one's own moral improvement are also met with sporadically, e.g., in Shankarāchārya's 'Yamunāṣhtaka' (p. 78 fll.), each stanza of which begins and ends with the words:

May the daughter of Kalinda ever cleanse my mind of its

And one hymn there is, the most beautiful of all, where the worshipper unbosoms himself in a way not much different from that of the contrite sinner of Christianity, viz, the hymn entitled: 'May the Devi grant me Pardon'. One woll like to be! like to believe that this admirable poem is by the grade that the sharkered to be the state of the sharkered to be the sh Shankarāchārya to whom it is attributed; but he died at the early ago of the early age of thirty-two, while the author of our poem sand

¹ Is it the renowned Shankara, or again somebody else, who so awkness endeavours to excite the vanity of the Goddess in the tenth stanza (A. Shankara)?

REVIEWS

The hymns contain also, as is natural, a large amount of the hymns contain also, as is natural, a large amount of matter. All allusions of this kind, and many mythological matter. All allusions of this kind, and many mythological matter. All allusions of this kind, and many mythological matter. All allusions of this kind, and many mother things, are duly explained by the translator in his mother.

The Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction, we are afraid, will miss its object in the Introduction of the I

In the Preface there are some pertinent words for those who might feel inclined to belittle the 'heathenish' standpoint of the hymns. "Idolatrous Hinduism," so Mr. Avalon informs us, has been defended by great men like Shankarā-chārya as "the first of the several stages of an ascent which gradually leads away from them". We have further the satisfaction to read that Mr. Avalon, in preparing this work, has availed himself of "the assistance of the Tantrik gurus and pandits". It cannot be doubted, indeed, that the study of the Tantra, more than that of any other shāstra, demands absolutely the help of the "authorised custodians of its traditions".

Hymns of the Goddess occupies a prominent place mongthe documents, so far published, of the history of religions.

F. O. S.

Täntrik Texts, edited by Arthur Avalon. Vol. I: Tantrābhi-dhina with Vija-Nighantu and Mudrā-Nighantu, edited by Tānanātha Vidyāratna. Vol. II: Shatchakra Nirūpana and Press Depository, Calcutta, Luzac & Co., London.)

We have much all

We have much pleasure in adding to our notes on Avalon's translations a few words on the first two little first of these volumes the addington.

In the first of these volumes the editor has collected under seven small texts of the dictionary class. One of these, viz., the syllables of the Sanskrit alphabet, while in five the shall say kha, this may either have the meaning "aperture, the secret designation, e.g., of the Goddess Sarasvatī. On the

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other hand, I may, for example, come across a sentence conother hand, I may, trimurti, and shashanka with taining the words vaka, vahni, trimurti, and shashanka with which I can do nothing though they are quite familiar to me which I can do how, availing myself of the alphabetical from the dictionary. Now, availing myself of the alphabetical index in Tantrābhidhāna, I find that vaka is a secret symbol for the letter sh, vahni for r, trimurti for i, and shashanka for the nasal (Anusvāra), so that I get sh+r+i+m=shrim which is the so-called Lakshmi-vija. Vijas (monosyllabic Mantras) are very frequently expressed in this covert way in order to make a book unintelligible to the uninitiated.

The seventh and last text in this volume is the Mudra. nighantu of the Vamakeshvara-Tantra. This gives a short description of the Mudras, or mystical gestures, used in worship and Hathayoga.

We may then say without hesitation that this first volume is an extremely useful book, which nobody who has once consulted it will like to be without again.

The second volume contains also an important text, viz., the Shat-chakranirūpaņa of Pūrņānanda Svāmī which forms the sixth chapter of Shritattva-chintamani, a hitherto unpublished work of that author. This chapter contains a description of the six famous chakra or centres: Mūlādhāra, Svādhishthana, etc. The text appears together with an excellent commentary, probably by Kalicharana, and with notes by the commentator Shankara, and it is followed by Pādukāpańcaka, a small devotional text, with Kalicharana's commentary, and by Vishvanātha's Shatchakra-vivrti which is a very considerable help for the understanding of the first text.

The editing has been done with great care.

F. O. S.

The First Fifty Discourses from the Collection of the Medium Length Discourses (Majjhima—Nikāya) of Gotama the Buddha Freely rendered and abridged from the Pali by the Bhikking Silacore Final and abridged from the Pali by the Bhikking Silacore Final and abridged from the Pali by the Bhikking Silacore Final and abridged from the Pali by the Bhikking Silacore Final and abridged from the Pali by the Bhikking Silacore Final and abridged from the Pali by the Bhikking Silacore Final and Silaco Silācāra. First volume. (Probsthain and Co., London. Price is 6d. net. each volume.)

Students of comparative religion, especially those who are the comparative religion, especially those who are the comparative religion, especially those who are the comparative religion. attracted to the noble truths of Buddhism, will be grateful to this compact collections. this compact collection of translations, the work of an English Buddhist. Some of the Buddhist. Some of the discourses will probably be already

REVIEWS

familiar to many, but it is to be hoped that their present form familiar to many, but it is to be hoped that their present form familiar to many, but it is to be hoped that their present form many earlier circle who may have felt a little of our modern impatience with the lengthy manner of expression modern impatience with the lengthy manner of expression modern impatience with the time and country. Of course it is scarcely preculiar to the time and country. Of course it is scarcely preculiar to the time and country. Of course it is scarcely not the many process of abridgement to preserve in full the possible for any process of abridgement to preserve in full the modern to the suddhist Sūṭras, but complete to effect so characteristic of the Buddhist Sūṭras, but complete to the has been taken that no link in a chain of argument wideht car

The contents are mostly ethical and psychological, but here and there are passages of great interest to the candidate for the steeper path of Yoga. Perhaps the precepts which wok the first Bhikkhus by storm have now become such house-bold words that we are apt to decry them as platitudes, but will they have been incorporated into the life of the people it cannot be said that we have outgrown them. Among the many pearls of wisdom to be found in these pages few are more striking than the chapters entitled 'The Parable of the Snake' and 'The Bait,' and it is instructive to note that in the former chapter Nirvana is spoken of as "the Full Awakening".

W. D. S. B.

besmond Fitzgerald, Inc., New York.)

Marked : M

Marked intelligence, clearness and force of argument are its and the laws that underlie them. The Law of Continuity Italy, and also to the study of one's self in relation to the Universal in the individual mind, in a most interesting and convincing from Theosophical teachings. Though matter is life in a less with a consciousness that is progressive;

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this is incipient in the mineral, semi-conscious in the plant, conscious in the animal, and self-conscious in the man.

The three questions are adequately answered:

- 1. What does birth mean, and when is man born? 2. What does death mean, and when does man die?
- 3. Where is man?

Man is born on a plane when he has evolved sufficiently to respond to the vibrations of that plane, and he dies on a plane when he ceases to respond to its vibrations. The body dies as an organism when it fails to correspond with its environment; the emotional body dies when it wears itself out and the mental body dies when its vibrations are assimilated Man is rooted in Spirit and matter; he comes from God as Spirit and returns to God after his long journey through matter, which is the visible side of Spirit, and composed of intelligent cells.

The Self is a distinct entity, and the conflict for mastery that arises between the Self and his bodies is due to the atoms of the physical body having a degree of consciousness,

The author undertakes to prove that certain revealed teachings are facts: that all is life, and every atom of mineral dust even is a life; that like produces like; that absolute life cannot produce a lifeless atom; that everything lives and is conscious; that the Universe is worked and guided from with in outward, and man is the living witness; and that no change in man can take place consciously unless provoked by an inward impulse. The cells of the body are studied micro scopically with the help of scientific research and their life described. The book is suitable for every Theosophical Lodge Library and should find a large sale. G. G.

The Principle of Individuality and Destiny, by B. Bosanquet, LL. D., D. C. L. The Gifford Lectures for 1911-1912. (Mac millan & Co., Ltd., London. Price 10s. net.)

Dr. Bosanquet begins his arduous task with the wise stale ment that the philosopher must have a theory as framework and an attitude to experience as its informing life. framework must be the best outcome of the man's thought thought serious, sustained and concentrated; the attitude should take as "standard in the standard in the stan take as "standard what man recognises as value when his

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fullest and his soul at his highest stretch". He challenges is fullest and his soul at the great philosophies are abstracted rejects the view that the great philosophies are abstracted rejects the view that the great philosophies are abstracted rejects the view that the great philosophies are abstracted rejects the view that the great and deepest experiences". It is a superior of the largest and deepest experiences in us, and we must regard ourselves not as separate largest in us, and we must regard ourselves not as separate largest in us, and we must regard ourselves not as separate strustees for the world. In this spacious and pure atmosphere strustees for the world. In this spacious and pure atmosphere we feel that the Spirit breathes freely, and we arrive naturally and with full agreement at the idea:

The universe is not a place of pleasure, nor even a place compounded of probation and justice; it is, from the highest point of view concerned with finite beings, a place of soul-making.

"The universe exists for the sake of the Self," rises up in the mind by association.

What is Individuality? Individuality is self-maintenance, wholeness, within, and "that which has nothing without to set against it". Ultimately "there can only be one Individual, and that, the individual, the Absolute". The Hindū would say, the Self. To human beings the word is applied in a secondary sense, and this must be a positive conception: "There has teen far too great a tendency to state the essence of Individuality not as the being oneself, but as the not being some one else." The distinction is a valuable one, fruitful of consequences.

Dr. Bosanquet's argument on the uniformity of Nature deserves careful consideration; he substitutes Relevancy for Uniformity, and declares that this is present when "every station is a member of an intelligible system. It excludes to the sense of behaviour responsive to the establish its existence in a high degree is not inconsistent that the sense of the nature in the true.

Again his view of pleasure and pain, good and evil, as that this is not neutral but an inclusion and harmonising of the western thought, however much it may be in conflict. The question is not, our author says,

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how many moments of pain have you experienced, and have how many moments of pleasure enough to balance them; but have you had moments of pleasure enough to balance them; but have you had moments of the experience "done its work, and returned you to yourselfa the experience at least a completer, being" "The complete, or at least a completer, being ". "The essence of Individuality is to be a world in oneself." This "carries with it its own mode of self-determination and initiative." Freedom lies in the direction towards unity and coherence." In other words, each must win his freedom by building up his individuality: "Our actions and ideas issue from our world as a conclusion from its premisses, or as a poem from its author's spirit." We have said enough to show how suggestive and how thought-provoking is Dr. Bosanquet's book, and it is one which will repay close study.

A.B.

Allan Octavian Hume, by Sir William Wedderburn, Bar, (T. Fisher Unwin, London. G. A. Natesan and Co., Madras Price Rs. 2. or 2s. 6d. or 65c.)

This book deals with the work of the late Mr. A. O. Hung both as an officer of the Government and a friend of the people Mr. Hume served the British Government in different capace ities, as a District Officer, Commissioner of Customs, and finally as a Secretary to the Government of India. But whaterer offices he held, he held them with credit. As an executive office he was a brilliant success. He was the pioneer of social progress in India and laboured successfully for police reform, popular education, juvenile reformatories, vernacular press, and reform of the liquor traffic, and the lasting results of his labours short how much may be accomplished by a broad-minded officer with tries to understand the feelings of the people and is in the sympathy with their aims and aspirations. His offical care was unfortunately cut short "when he came into collision with the with the ruling authority". In 1882 he resigned the service

But apart from his work as a servant of the Crown, being to the Crown, being to the Crown, being the crown as the crown and crown and crown and crown as the crown and crown services to the Indian National Congress—for which help been so fittingly called 'The Father of the National Congress—will not see a least see a l —will not soon be forgotten by the educated Indian. The chapters on the chapters on the early organisation of the Congress, its session in 1885 session in 1885, aggressive propaganda in India and English the Indian Parli the Indian Parliamentary Committee, and the Journal will amply reco COBER

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its fix English The keynote of Mr. Hume's success was his keen with the people of India and non-observance of all spinctions of race, creed, caste or colour. To one who remember are many who do remember still—that distinctions of race, creed, caste or colour. To one who remember and there are many who do remember still—that distinctions of the Theosophical Society when he started it greatly with the help of the Congress, and that he started it greatly with the help of the Congress, and Indian Theosophists working hand-in-hand, it is specified in the Congress-men now-a-days, remarkable to note how most of the Congre

All the same the author has compressed a good deal of setul information within a comparatively limited space, and the book deserves to be widely read.

B. B. V.

Great Saviours of the World, by Swami Abhedananda. (The Vedanta Society, New York.)

This volume embodies a series of lectures delivered by the athor, and contains an authentic historical account of the lives ad leachings of Krshna, Zoroaster and Lao-Tze. s to show the identity of all the fundamental teachings given Founders of the great religions, and to prove the similarwin the stories and the miraculous deeds connected with the The word "Saviour" is used in its universal sense, as the manifestation of different Mers of divinity shown in all prophets and saviours who come reveal the parts of the divine plan best suited to the times ad the changes wrought by an evolving humanity. There is ambigual demand for these broad views and intelligent exlanding of truths that concern the welfare of all types of truths that concern the wellare of an eager antipe and this interesting volume creates an ease the and tend the two volumes that are to follow, with the ling and the two volumes that are to follow, with land teachings of Buddha, Christ, Muhammad and

G. G.

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The Development of Will-Power by the Scientific Training of Mann. (Librairie International The Development of the Mind, by G. A. Mann. (Librairie Internationale de la Paris. Price 10s.)

This book, like all the many others on 'New Thought' gives to those persons who are trying to purify their lives. certain amount of good advice. But the very ambitious till and the large price conspire together to mislead the unwan purchaser who orders books by post. The work is 'slight'in every sense of the word. If, in spite of this, anyone wishesh read it, let him get the original French edition, as the English translation is very poor. A. de L.

Cosmogony and Thought Force, by G. A. Mann. (Library Internationale de la Pensee Nouvelle, Paris. Price 7s. 6d)

This great subject appears to be quite beyond the rame of the author's ability to handle in a way that would at a compete with other well-known writers along this line. He attempts clumsily to prove that man is not an isolated being but an emanation from God, with force and will-power at his command to wield for his own physical and mental well-being G. G.

The Woman Thou gavest Me, being the story of Man written by Hall Caine. (William Heinemann O'Neill. London.)

The London libraries have ensured the success of the libraries book by attempting to refuse to supply it. Such a refusal m be effective and righteous against a frivolously prurient book but is absurd when directed against the work of a master craftsman like Hall Caine, whose books are ever instinct a high purpose, and who "has a conscience in what he does

The book is a great book—great in its extraordinary inst into a woman's heart and mind, great in its courage in pling with a perhaps insoluble problem, great in its removed analysis of social hypocrisies, and its unveiling of territors. realities. The story is simple and poignant: A girl babe when a how were a least of the story is simple and poignant. a boy was looked for, born of an unhappy marriage; thild sent to child sent to a convent school and brought up ignorant that marriage that marriage means; taken from her convent and marriage a profligate houseld a a profligate, bought by her father's wealth; ignorant as a brought suddenly of brought suddenly face to face with facts, and driven from

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bhorror; a husband and wife but in name, tied and dragging the nominal husband slipping readily in hands; the nominal husband slipping readily in hands. withhorror; a muse mominal husband slipping readily into the stheir bonds; the nominal husband slipping readily into the stablishing or the labels of his youth, and gradually established the labels of his youth, and gradually es diber bonds; the vouth, and gradually establishing another in the habits of his youth, wife striving passionately to be the nominal wife striving passionately to be the nominal wife. he habits of the nominal wife striving passionately to be faithby home; the infidelity; the arrival on the scene of an old by playmate; the unconscious awakening of the woman's by playmate, the awful struggle between love and fidelity to the bard; the average for a single have a single divorce of the woman for a single breach of conjugal by the man whose infidelities were constant and the terrible struggle to guard and keep the child; the of the lover, a heroic figure, to claim, to protect, the adyred woman; the heart-rending conflict between the claim the inviolability of the marriage tie as seen by the Church. white right of marriage after divorce as given by the State; tothing of the Gordian knot by death, ending the tragedy the. Such is the story.

How many girls have Mary O'Neill's experience, flung count into marriage; the subtle insight into the horror and mu of the childish bride, and the graphic portrayal thereof, ind make many a parent pause ere pushing off the frail to innocent girlhood into the tossing unknown sea of aimony. The misery of a life-time may follow the shock

Mary O'Neill is emphatically a good woman, bewildered s of this ther position, striving to live nobly and purely in a home by vice; her solitary yielding to an overwhelming her heroic courage in facing the tragic consequence, mient endurance of suffering, her thankfulness as death an avenue of escape from the insistent pressure to the man she adores—all this is tragedy of the old Greek Relemental passion and inevitable doom.

l say again—a great book. shens be discussed? should marriage be indissoluble? be discussed? should marriage be mussource be permitted? Hall Caine presents the problem All Caine presents the process of the does not answer it, but leaves it to each a superint the does not answer it. Wester it for himself. I follow his example.

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The Malthusian Limit, by Edward Isaacson. (Methuen & Co., Ltd., London. Price 3s. 6d. net.)

This book owes its inception primarily to the law of Malthus which, the author says, cannot be disregarded. The population which, the author says in geometrical ratio, while the form supply increases only in arithmetical ratio; therefore the time must come when the numbers of the race must be regulated. in order to equalise matters. This being taken for granted Mr. Isaacson then proceeds to consider the condition of man kind as it is at present, and from this falls to dreaming of the world as he would have it. He divides humanity into two classes—the 'fecund' and the 'surplus'. He would have certain percentage of the people devoting their whole attention to the producing of the future race—these living in communication ties in the country (the best environment for children), at managing much of the cultivation of the land for the food supply. The surplus class would carry on the general work of the world under improved conditions. Men and women this class are on an equal basis. They may marry provide they have no children, but, as compensation, they have access to many forms of enjoyment—physical and intellectual -denied to the fecund class. This, roughly, is the author's dream—confessedly impossible to realise—and from this ! draws many conclusions and shows many advantages la He fulfils the Malthusian conditions, 22 would ensue. improves the race. He then shows the effect this system would have on Socialism and several other questions of the day. He illustrates by the means of diagrams, while are interesting and instructive, some of the theories advocates. The book is materialistic in tone, and is one materialistic in tone materia which a Theosophist cannot find himself wholly in agreement If the author believed in karma and reincarnation, he will find that some of his theories would scarcely work out the hook is and the book is an honest effort to deal with a difficult subject, the ideal of Mr. Isaacson—materialistic though it may the ideal of Mr. Isaacson—materialistic though i —demands from men sacrifices on behalf of the race the present humanity is far from willing to give. T. L. C.

REVIEWS

Applied Psychology, by John William Taylor. (L. N. Fowler & Co., London. Price 5s. net.)

The title of this work is rather misleading, as the subject with which it deals is phrenology, which may be a branch of with which it deals is phrenology, which may be a branch of with which it deals is phrenology, which may be a branch of with which it deals is phrenology, which may be a branch of with which it deals is phrenology appears "the most title. However to the author phrenology appears "the most concise and complete system of mental philosophy and practical sychology in existence". Those who are interested in the study of heads will probably find the book of value. It is motivately illustrated, with the addition of numerous records from actual experience. It is written from the scientific standpoint while the style is popular and easy.

The science of phrenology seems to me substantiated by the Theosophical teaching which regards the human body as well-made, and its weaknesses and its capacities as the result foast activities of which the full expression is limited under kimic law. Limited is each new-born human body, as the mult of neglected opportunities; crippled sometimes mentally uphysically is the human body, as the result of ill-applied wivities. The human brain, the instrument through which the lomanifests his knowledge and his will may well bear in its onliguration and development the marks of his long pilgrimage, withat all who know can see moulded in the body itself its aberited character, its innate capacity. From the Theosophical baching there seems fair ground for concluding that phrenology in the hands of an expert may supply valuable data indicating and characteristics and so furnishing clues for practiuse in life. An Index and many diagrams and interrelations of heads add largely to the utility of the book.

E.S.

hitiation into Philosophy, by Emile Faguet. Translated Morgate, London. Price 2s. 6d. net.)

The question as to whether it is better in beginning the plot patiently through a certain number of details from the pointion. For those who incline to the plan of

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L. C.

taking a rapid review of the subject as an introduction, the present volume will appeal as exceedingly useful. It is a book for beginners, written with the purpose of exciting and for beginners, writer especially of satisfying their initial curiosity. The story of especially of satisfying the time of Thales to the company from the time of Thales to the company from the time of the company of the comp western philosophy from the time of Thales to that of modern nineteenth century thinkers is briefly told.

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Where are you going to?, by Elizabeth Robins (William Heinemann, London. Price 6s.)

This is a novel with a purpose. However, let not the prospective reader turn away from it on that account. It is most excellent reading. The moral is so skilfully worked into the plot and so well supported by the characters that one hardly notices it until, having finished the story, he lays if down and ponders its incidents. Then, from his inevitable sympathy with characters which have become real to him, the horrible conditions portrayed leave the reader deeply impressed with the need for reform. The object of the book is to present to a public which has probably neither the inclination nor the opportunity to inform itself with regard to these matters, certain phases of one of the most terrible evils of the day—the white slave trade. The author is to be congratulated on the admirable way in which she has carried out that purpose. She tells of things revolting and horrible, yet there is not one word in the book which is in any way gross or sordil The atmosphere of refinement and delicacy of feeling which pervades the first part of the story, in which the quiet life of the heroine and her sister is described, persists through the tragic second part, where the girls have fallen into bad hands We wish this book a very wide circulation, that the ability so generously dedicated to the service of social reform A. de L. bear abundant fruit.

THE 'HINDU' AND MRS. ANNIE BESANT

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The following statement has been published by Mrs. Annie Besant in the Adyar Bulletin of September.]

When I issued the Supplement to the last issue of the when I hought that the Appeal case in the High Court fulletin, I thought disposed of either on the preliminary legal points or finally on the merits, and I wished to have that case over before completing what I had to say relative to the suit against me by the Hindu for paras 11 and 29 of my original Written Statement in the Narayaniah suit. As, however, the judgment is delayed, I will say here at once what I bid intended to say later, and so get rid of the matter, for my statement has been used against the Hindu in a way not intenled by me. The statement as to the persecution of the Plain-If by the Hindu and Dr. Nanjunda Row for making me the furdian of his two sons referred only to the articles which had speared from January 1911 to the October of the same year, when the complaint about them was made to me and to others Mr. G. Narayaniah. On these articles I have nothing now b say, since I have withdrawn my suits respecting them. Pera 29 is a different matter; two things were there dealt mih: political and theological hatred. not the political, attack was ascribed to the Hindu, and the The theological, Mindu was bracketted with Mrs. Tingley, who certainly whatever her attacks on me have been—has never mixed beself up with Indian politics. I stated in my answer the plaint that the paragraph as to the "propaganda of Was never intended to apply to the plaintiff [the was never intended to apply to the plaintiff of his name. this paper has any connection whatever with the same ". distribution whatever with the standard of the standard with said definition of now otherwise appear, I print it here, in order with bad definitely that, while I sometimes disagree with the views expressed in the Hindu, I have never seen in its Refer any encouragement of the "propaganda of violence" or write two months of the Extremists ". I regret that I did with the plots of the Extremists ". I regret that two paragraphs on the two matters, so completely have arisen. Legazing them, and then no misconception could have arisen. Anatchist, not Extremist, is the right word to apply to the

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propaganda of violence and the plotters of assassination, for propaganda of violence propaganda of violence in Indian politics are much 'Nationalists' and 'Extremists' in English Main 'Nationalists and 'Radicals' in English. Neither term should be held to connote the use of physical violence in politi. cal agitation, and personally I now always use the word 'Anarchist' to indicate approval of assassination. I have friends who belong to the Extremist party, men of the noblest type, who would rather die than lift their hand in murder, While India is without representation, they stand aside on principle from all political life, and will not even take part in the Congress, but they sternly discountenance all plots and all violence. I think they are unpractical and delay progress. but from such men Society has nothing to fear and much to hope; for they are idealists of pure and high character, and will be England's most useful friends when she does what they feel to be justice to India. Until she does, they stand patiently aside and wait, with their eyes fixed on the future, when the Queen's Proclamation of 1858 will be really carried out.

THEOSOPHY IN MANY LANDS

GERMANY

Theosophical courses of lectures were held at Weisser Hirsch, Dresden, from the end of June to the end of July 1913, at the German Theosophical Summer School. Lectures and audience had come there from the most different parts of Europe. Russia had sent us Madame Kamensky and Madami Ounkowsky, who both made a very deep impression by their lectures and their music, dedicated to education and at Madame de Manziarly held a series of lectures on 'Introduction's Thomas International Property of the Control o and 'Anthropogenesis from the Sent Doctrine'; her interesting and spiritual discourses met with very sympathetic and intelligent acceptance. Madame Personal Joosten (Holland) Joosten (Holland) took the Rāmāyana for her subject and delighted her and delighted her audience with the beauty and ethics of the

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'Fidus' showed and explained 1913 The night on the mystical pictures will not be forgotten bigartistically executed mystical painter has really forgotten by any one present; this great painter has really found new by any one present. 'The Dramas of Wagner in I by any one present, the Dramas of Wagner in the Light of May of spiritual art. 'The Dramas of Wagner in the Light of Theosophy' was the title given to the cycle of Mr. Gorsemann's Theosophy Mr. Cordes, the Austrian General Secretary from Jetures. Mr. Cordes, the Austrian General Secretary from Justia, Mr. Lauweriks, our own General Secretary, Mr. Austria, Mr. Flegel from Weisser-Hirsch allicontributed her knowledge, and while each night brought its own men another, the whole left an impression of tolerance, sympathy and beauty, showing the possibility of union in spite of the most different opinions. All united in the wish to create a permanent centre for such annual meetings, and the Committee-Mesdames Kamensky, Ounkowsky (Petersburg). Manziarly (Paris), Guttmann (Gottingen), Mr. Fricke (Hearlem), Dr. Hubbe-Schleiden (Gottingen), Mr. Ahner (Weisser-Hirsch), decided to arrange a Summer School annually Dresden, to facilitate international Theosophical work, broader and more tolerant. The General Secretaries fall countries are asked to take an interest in this work, ad to help the Committee by their collaboration. In future wonly public lectures will be given, but there will be also dasses for study on such subjects as: education, art, science, questions, Theosophical doctrines, etc. Music-which tercised so remarkable an influence this year, thanks to Madame Ounkowsky and Miss Viola Thern—and other forms d'Art will become more and more prominent factors. The Committee most fervently desires to establish at Weisserthe who who centre above all parties, and to unite all who seek truth, and who want to share all they have others. Mr. Ahner, Hermannstr. 1., Weisser-Hirsch, hesden, and Miss Guttmann, Plankstr. 1., Gottingen, will freinformation to any who are interested in this matter.

J. L. G.

AUSTRALASIA

Throughout Australasia Theosophy is making steady protest, and is coming more and more into public view. The south a free to make a tour of the Commonhall, so that a fresh impetus may be expected.

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The Golden Chain has secured wide publicity and approximately eight thousand children have joined. Mr. Prentice is proving to be an acceptable lecturer in Victoria, and by systematic arrangement lecturers from Melbourne are visiting country towns.

vigorous and successful propaganda work is being carried on in the suburbs by the Sydney Lodge. At Newtown Mr. Victor Roinel gave a very successful lecture to a large audience composed mostly of strangers. Mr. Braund's work at Armidale is bearing fruit and a number of new member have been enrolled since the formation of the Lodge there The General Secretary recently delivered a welcome series of addresses at Adelaide; also Rabbi Boaz gave an excellent lecture on 'Theosophy in Relation to Judaism'. At this center the Guild of S. Cecilia is a special attraction for the young The Adelaide Lodge has lost a devoted worker. Miss Barnes, the late Secretary, having passed away.

A special propaganda tour of Central and Southen Queensland has been undertaken by the workers at Brisban, and it is hoped to form new centres.

A new sectional activity, taking the form of a midwink re-union, has been started at the New Zealand T.S. Head quarters, Auckland. Business matters were entirely excluded and for a few days many members had a most refreshing mental and spiritual time.

Perhaps the most interesting feature of the T. S. wort at Dunedin is the regular Sunday evening lectures, which are well attended and secure good press notices. Mr. D. W.M. Burn is generally the lecturer. Mr. A. W. Maurais, the pioner Theosophist of Dunedin, recently gave his farewell address saying that he thought the time had come when he should less the platform to younger members; he gave an outline of movement for the last twenty years. The loving and grates thoughts of thoughts of many whom he has helped should sweeten well-earned rest from public work in the cause he loves.

ON THE WATCH-TOWER

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(Concluded from p. 12)

PROFESSOR HOMERSHAN COX lately told the world in the pages of the Modern Review that he advised the Hon. Pandit M. M. Malaviya to exclude Theosophical influence from the Hindū University. In another article he has "let the cat out of the bag". He objects to all religious education. In this same article, he extols truth. But in that case, should he not have advised the Hon. Pandit to exclude Hindūism from his University? Was it quite honourable to play on the Hon. Pandit's orthodox prejudices against Theosophy, while not telling him that he regarded Hindūism also as an absurd superstition? In a man who objects to all leligion, hatred of Theosophy is natural and proper. Here is Professor Cox's view of religious education;

It is well to have a clear idea of what religious education means, before discussing its advantages or disadvantages. To avoid vagueness I will take one particular religion, let boy who is taught Christianity at school is asked to believe some discussions asked to believe some form the disappeared. The sky and disappeared. Every Sunday in Church, is taught their belief in these things. They must have as well many other things of the same kind. The boy who is taught that a woman was once turned into salt; that there the highest mountains over the whole earth and covering the same was untrue.

These stories are mentioned was untrue.

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Mr. Farquhar, on the other hand, looks forward to a triumph of Christianity over Hinduism, on the ground that the former shows better results. This is challenged by the Hindu, which remarks caustically but truly:

He would be a bold man who could assert that Christianity produces better men, living up to the standard set by its founder, than Hinduism. We are not unaware of the defects of this argument, but from the point of view of practical utility chosen by Mr. Farquhar, it is surely conclusive. In other words Christianity has failed in large measure to influence its own votaries. Does that not measure its utility as a practical religion? Perhaps in a much better world than this, when nations shall have ceased from the organised and wholesale murder that is called war; when man shall have ceased from hammering his brother man because his skin happens to be a little darker than his own: when racial prejudice, which with the passing of years is increasing in intensity, shall have completely disappeared when the professions and the practice of Western civilisation shall exhibit greater convergence than at present, then perhaps Hinduism, which is a working religion of a very practical nature, may be induced to accept the high example of the Teacher of Nazareth as its "Crown". Perhaps, however, when that time does come, barriers of religion no less than barriers of race will have disappeared, and all that is best in the old and the new may have merged in a common religion for the whole of humanity.

Well will it be for man when that happy day shall Meanwhile Hinduism need not veil its fact before Christianity, for if there are abuses within itself unremoved, such as child-parenthood and temple dant ing-girls, these are evils less gross than wars and the White Slave Traffic.

As we are going to press on September 17th, july ment on the question of the jurisdiction of the High has been delivered. The Judges must have found matter difficult, as they took a month to consider the decision. The Chief Justice and Mr. Justice decision.

ON THE WATCH-TOWER

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delivered separate and concurrent judgments, asserting delivered separate and concurrent judgments, asserting jurisdiction for the High Court, apparently over all Indian jurisdiction for the High Court, apparently over all Indian jurisdiction for the High Court, and consequences involved. This, on the questions and consequences involved. This, however, I would like to say, that no suitor could have however, I would like to say, that I experienced in the High Court, and that the learned Judges fully weighed the arguments presented to them. No suitor can ask for more.

In many ways I am glad that the Court has claimed jurisdiction, for, had it not done so, enemies would always have said that I had won on mere technicalities. Now the merits will be heard. On those, I must, at this stage, express no opinion.

* *

With the exquisite delicacy of feeling with which I became familiar in the Madras Police Court, an attempt was made in the High Court itself to serve me with a notice in a libel suit brought against me by Mr. K. U. Sham Rau, because I said that his statements about me were false. I refused to take it from the failth in the Court to which the Judges were just coming, and was served outside in the passage in the middle of a gaping crowd. They do these things of nicely in Madras. Friends may have seen that the state of the said of the seen that the said of the said of the seen that the said of the seen that the said of the said of the seen that the said of the seen that the said of the said of the seen that the se

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A pleasanter subject is that I have arranged to deliver a course of lectures on some of the burning questions of the day, under the auspices of the Madras Hindū Association, on October 3, 10, 17, 24, 31 and November 7. Mr. G. Natesan, the eminent publisher, is the Secretary of the Association, and various leaders of the Indian party of progress in Madras will The subjects are: 'Foreign Travel-why preside. Indians should go Abroad'; 'Child-marriage and lis Results'; 'Our Duty to the Depressed Classes'; 'The Colour Bar in England, the Colonies, and India'; 'The Passing of the Caste System'; 'Indian Industries as related to Self-Government'. I must now take up again vigorously my public work, which has been so hampered by the persecution to which I have been subjected since January, 1911.

The Indian Review for October will contain an article by myself, entitled 'United India; the fourfold path'. It recalls Mr. Hume's urgent plea for union among all who were working for any branch of Reform in India, and makes this the basis for an appeal to the Indian National Congress, as the only unfettered representative body in India, to unite the scattered bodies into a single movement, and to place itself at its head. The Indian Review, Messrs. G. Natesan & Co. Madras, E., is sufficient address, and it can be sent V. P. P.

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J. R. ARIA, Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

OCTOBER

A NEW NATIONAL SOCIETY

A Charter for a National Society to be called "The Theosophical Society in Norway" was issued on September 8th 1913, to seven Norwegian Lodges, which pass over to the new National Society from the Scandinavian Section, carrying with them the hearty goodwill of Mr. Arvid Kños, General Secretary for Scandinavia. The Scandinavian Section originally consisted of Sweden, Norway, Finland and Denmark. Finland and Norway have both formed their own Societies, Sweden and Denmark alone remaining as 'Scandinavia'. Norway is our twenty-third National Society. Miss Eva Blytt has been elected General Secretary. The administrative centre is a Kristiania, Norway.

ADYAR, 9th September, 1913.

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J. R. ARIA, Recording Secretary, 7.5.

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T. S. ORDER OF SERVICE

A League has been formed in New Zealand for the pupose of visiting hospitals and the aged poor and of circulated Theosophical literature whenever an opportunity may offer itself during these visits.

The League is called "the Sunbeam Club," and Miss Mar Charlotte Pennifold, Ballance Street, Wellington, is its Honoral Secretary.

HELEN LUBKE,

Hon. Secretary, Central Council, Adja

Printer: Annie Besant: Vasanțā Press, Adyar, Madras, last Publishers: The Theosophical Publishing House, Adyar, Madras, last applement to this Issue

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A quiet and peculiar grace distinguishes this little volume It casts the spell of a beauty which is like "the dim circle floating round a pearl" upon the reader, and wafts him to heights and climes that are not of this earth. To him only who has the heart of the child and the soul of the poet, will its true worth be revealed; but to each and all it must bring some message of joy and peace. To attempt a detailed description, to detach any part from the whole, would be to spoil the symmetry of the idea. Let it suffice to say that it is a dream-structure and portrays a great stage in the Evolution of the Future.

SOME OCCULT EXPERIENCES

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STUTE:

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THE ADYAR BULLETIN

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"Fight, taking victory and defeat as equal," Was Krehna to Ariuna His Di the advice of Shrī Kṛṣhṇa to Arjuna, His Beloved And this is the lesson which the struggles of earth must teach the disciple until it is wholly learnt, to build and to see multitake and to let go, to build and to see pulled down to be crowned with glory and then with infamy, and to take all as equal—such is the lot of the disciple who is being moulded into the likeness of his Lord. Thus only may he pierce "the great Illusion," cross the ocean of Māyā, and reach the "other shore". Those who would reach the end must not complain of the hardships on the way.

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And in this life with what result? In fighting side by side with Charles Bradlaugh for freedom of discounting sion on Christianity and on the Law of Population,

ON THE WATCH-TOWER

both struck heavily at the time; his seat in were both won again and again, was kept from him, Parliament, won again and again, was kept from him, Parliament, won again and again, was kept from him, Parliament, won again and again, was kept from him, Parliament, that his invaluable life was shortened, for Parliament that his invaluable life was shortened, for he never recovered from the injuries then inflicted on he never recovered from the injuries then inflicted on he never recovered from the injuries then inflicted on he never recovered from the injuries then inflicted on he never recovered from the injuries then inflicted on he never recovered from the injuries then inflicted on his passed against him as subversive of liberty, and his never nemains on record in English history as one of its heroic figures. For myself, my children were torn from the under the old bad law, now changed. But freedom discussion on religion was won, and is now undeallenged. (It must not be forgotten that Mr. Foote played a gallant part in this struggle, and was the last man imprisoned for 'blasphemy' in England.)

* *

Freedom of discussion was won on the Population Question; we recovered the confiscated pamphlets and old them openly, challenging further prosecution. m little book was prosecuted in Australia, timphantly vindicated, the Judge pronouncing his strong approval of it. There was even a Commission to Holland, to enquire as to methods of limiting modulation. The principle is practically adopted in the lading countries, and no one would now dream of regardiga publication on the question as 'obscene,' as did an format jury, to the manifest disgust of Sir Alexander Oktourn, the eminent Judge, who had decided that the was a scientific treatise. daysher returned to me the moment they were able bearn their own living, and thus escape from their ther's control (the Indian law, as interpreted by the Indian law, as interpreted by the Mr. Justice Bakewell, does not hold in England);

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both are members of the Theosophical Society, doing are devoted to me. What can legal judgments do when righteousness and truth are sought after and lived? judge must administer the law as it is, good, bad, or indifferent; the good citizen must accept the decision of the law, and has no right to complain of it. The utmost he may righteously do, if it commands that which conscience forbids—for it may sometimes clash with Duty —is to yield his body without cavil to any penalty which may be imposed on him by the State to which he owes allegiance.

No greater patience, no greater courtesy, could have been extended to the most eminent counsel than have been shown to me by each Judge of the High Court before whom I have pleaded. I particularly appreciated Mr. Justice Oldfield's alert and searching questions, which recalled what was once my great delight, a keen debate There is no intellectual pleasure greater than that of defending a position against a well-conducted attacknot that I mean to imply that Mr. Justice Oldfield wa attacking my position, but he sometimes wanted points to be cleared up, and it was helpful to be asked questions directed to that end.

I must here place on record my grateful thanks those who have helped me in legal matters. First and foremost to my venerable friend, Sir S. Subramani Aiyar, who so long adorned the Bench of the Madra High Court, and whose strong grasp of principles and extraording extraordinary memory of details made his help priceles. As is well known, his view on jurisdiction is entirely

ON THE WATCH-TOWER

gainst that now laid down as law, and I am not sure against that he does not rather wish me to lose the case, in that he does the Privy Council may reverse the judgment order that matter and on the Guardians and Wards Act s a code—as delivered in the Court of Appeal. On the latter point, the judgment differs from those of the Allahabad High Court and the Punjab Chief Court, so that the power of a father to bring a suit outside the Guardians and Wards Act in a District Court now depends on the part of India in which he lives—a most inconvenient condition as regards law. The Calcutta and Bombay High Courts have not decided this matter. so that the Act, which was intended to make one law for the whole of India on the subject with which it deals, leaves matters as inconsistent as ever. It is as bough, after the passing of a Bankruptcy Act, the procedure as to bankrupts were unchanged in some provinces and changed in others. The legal mind of Sr S. Subramania naturally chafes against this condion of the law. He has taken endless pains with me, and is not, I am happy to know, wholly dissatisfied with his 'apprentice'. To him my gratitude in fullest Then to Mr. C. S. Govindaraja Mudaliar, who has been at my service at any time and every time, disregarding all his own interests, and, with his sound towledge of case-law, bringing most useful suggestions. Lastly, to Mr. Graham Pole, who came over here, dandoning all his own work, from the sole desire to belp; his acute criticisms were most valuable when I advance in C him the arguments that I proposed to advance in Court; and he has been a real support from tig understandingness and unfailing bright encouragehave been inclined to bestow on him my own

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old name of 'Sunshine'. To these, I pray that the gracious words of the Christ may be repeated: "Foras much as ye did it unto the least of these my brethren, ye did it unto me."

I must not leave out of these poor words of gratitude all the residents of Adyar, who, during this year of struggle, never added one featherweight to the diffe. ulties, but who, one and all, helped most effectively by maintaining peace and harmony within Headquarters and not one of whom added any personal trouble to the outer troubles that had to be faced. My immediale helpers, Rao Sahab G. Soobhiah Chetty, Messrs Wadia Sitarama Shāstri, Ranga Reddy, all bore increased burdens of work without complaint. All business departments were carried on with unfailing regularity. As has always been my happy lot since 1875, I have been surrounded by loving friends, if assailed by uscrupulous enemies.

I have also once more to thank my opponent, Mr. C. P. Ramaswami Aiyar, for conducting the case in a way that deprived it of features which might have made it well-nigh intolerable, for unfailing delication and for constantly remembering that his opponent was a woman, to whom the subject-matter of the suit man necessarily supremely distasteful. His pleading my none the less able and brilliant for the avoidance of all coarse phrase, and, while he did even more his duty to his client, he never descended into licence which a counsel of a lower type would have employed. It is well that, at the close of a case of a c bitterly contested, one is able to salute one's opponent with

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following its weak ones; he also knows what he wants overing its weak ones; he also knows what he wants and the way of obtaining it. It is not wonderful and the way of obtaining it. It is not wonderful the work, he is constantly engaged in making himself useful to good public causes, and his name is ever seen in connexion with these. India will have a fine public worker in him, if he fulfils the promise of the present.

* *

The T. S. propaganda work of the winter in Europe seems to be fairly started, and the summer has not been untilised. Mr. Herman Thaning of Copenhagen writes if a visit to Iceland, where there are two Lodges, and it well-attended public meetings, whereat appeared a bishop and his wife, a professor of theology and his wife, as well as four clergymen. We have sent from Adyar in England three Theosophical lecturers—Mr. and Mrs. Ransom and Miss Codd, while the late and present feneral Secretaries have both had the advantage of a stay lett. Professor Wodehouse from Benares is also busy, delivered by him at Cheltenham.

Sir Oliver Lodge, as President of the British Association, treads in the steps of his eminent pre-launts the scenes of his triumphs, he must be rejoicing at they have gone so far ahead of himself in things very significant utterance as to the

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changed conditions of the times, with their "rapid progress combined with fundamental scepticism," ta

With the realisation of predicted aether waves in 1895, spontaneous radio-activity With the realisation of the electron in 1898, expectativity the discovery of X-rays in 1895, spontaneous radio-activity to the isolation of the electron in 1898, expectation electron electron in 1898, expectation electron electron el the discovery of A-1a, of the electron in 1898, expectation of 1896, and the isolation of the electron in 1898, expectation of the electron in 1898, expectatio 1896, and the isolation became vivid; and novelties, expectation of further achievement became vivid; and novelties, expectation of the correction and speculative, have been showered further achievement, and speculative, have been showered upon this century began. That is why I show that is what I show that I show us ever since this century began. That is why I speak of the progress I shall say little the progress of the p rapid progress. Of the progress I shall say little—there must be say in the progress of the pr always be some uncertainty as to which particular achieve. ment permanently contributes to it; but I will speak about the fundamental scepticism.

Let me hasten to explain that I do not mean the well worn and almost antique theme of theological scepticismcontroversy is practically in abeyance just now. At any rate the major conflict is suspended; the forts behind which the enemy has retreated do not invite attack; the territory nor occupied by him is little more than his legitimate province. It is the scientific allies, now, who are waging a more or lest invigorating conflict among themselves, with philosopher Meanwhile the ancient foe is biding his time and joining in. hoping that from the struggle something will emerge of benefit to himself. Some positions, he feels, were too hastily abadoned and may, perhaps, be retrieved; or, to put it without metaphor, it seems possible that a few of the things premaiure ly denied, because asserted on inconclusive evidence, mes, after all, in some form or other, have really happened. This the old theological bitterness is mitigated, and a temporism policy is either advocated or instinctively adopted.

No one has done more than the speaker himself to give back to religion some support from science. St Oliver Lodge's remarks on life and mind, and his gentle irony on the bridge of the Firth of Forth and the dam ming of the Nile should give pause to materialists; bold testimony to the persistence after death of the personality is invaluable, for it rests on his owner perience, gained despite "the usual hostile prejudice" The conclusion of the address was fine:

Many scientific men still feel in pugnacious modification theology, because of the wards theology, because of the exaggerated dogmatism our predecessors enacted the exaggerated dogmatism the exaggerated dogmatism the predecessors enacted the exaggerated dogmatism th predecessors encountered and overcame in the pass

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They had to struggle was a miserable necessity and has left but the struggle was a miserable necessity and has left avil effects. And one of them is this lack of symmetric avil effects. but the Strusser And one of them is this lack of sympathy, some evil effects. And other more spiritual forms of the transport of the strusser and has left and the strusser and the structure and the struct one evil effects. The too ther more spiritual forms of truth. spinot really and seriously suppose that truth because this occasional most and seriously suppose that truth began to the cannot really and seriously suppose that truth began to the cannot truth be c We cannot really this planet a few centuries ago. The pre-scientific state of genius—of poets and prophets and saints on this planed of poets and prophets and saints—was of genius—of poets of those inspired second of the access of the access of those inspired second of the access of those inspired second of the access of those inspired second of the access of t might of gentus and the access of those inspired seers to the spreme value, and the access of those inspired seers to the spreme value, and seers to the part of the universe was profound. But the camp followers, bear of the and Pharisees, by whatever name the beart of the universe the Scribes and Pharisees, by whatever name they may be the Scribes and the sight, only a vicious or a foolish obstinacy; alled, had no such insight, only a were stoned and the prophets of a new era were stoned.

Now at last we of the new era have been victorious, and the stones are in our hands; but for us to imitate the old sclesiastical attitude would be folly. Let us not fall into the mistake of thinking that ours is the only way of exploring the multifarious depths of the universe and that all others are worthless and mistaken. The universe is a larger thing than The have any conception of, and no one method of search will eshaust its treasures. Men and brethren, we are trustees of he truth of the physical universe as scientifically explored: let us be faithful to our trust.

Genuine religion has its roots deep down in the heart of bumanity and in the reality of things. It is not surprising that your methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal, and our methods are, as we know, incompetent to detect complete uniformity. There is a principle of relativity here, and we encounter flaw or jar or change, nothing in us responds; we are deaf and blind, therefore, to the immanent trandeur around us, unless we have insight enough to recognise the woven fabric of existence, flowing steadily from the in an infinite progress towards perfection, the everflowing garment of a transcendent God.

May Sir Oliver Lodge live long to be a bridge between religion and science.

In the 'Ecclesiastical News' of the Yorkshire Herald, have one of the ever-recurring false statements of the D interest to lower the Indians in the mind the English public. The Right Rev. the Lord Bishop of Beverley presided, and a Miss Driscoll, "a who had spent many years in missionary work

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in India" was the chief speaker. The following is reported as said by her:

Speaking of the life in the Zenanas, Miss Driscoll said Speaking of the Speaking of two rooms, lofty but always those Zenanas consisted usually of two rooms, lofty but always and occupied by perhaps fifty or sixty women and child those Zenanas consisted data. It is a state of the West gloried in their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark, and occupied by perhaps fifty or sixty women and children their liberal dark. dark, and occupied by pointing and children of all ages. The people of the West gloried in their liberty, and beautiful things of the world, but shut in the shut of all ages. The people of the world, but shut up in the loved the beautiful things of the world, but shut up in the loved the beautiful the lived since who for forty years had never seen and the huildings in which they had lived since the huildings in the Zenanas there were well and in which they had lived since their the outside of the buildings in which they had lived since their the marriage. There was no escape. One could picture the dark ness which shadowed the lives of the high-born women in Latin the same of the marriage for women in Latin to the marriage for the marriag The age for the marriage for women in India way twelve years, and if a girl became a widow she had to remain in the background. The Hindoo religion taught that when a man died, his death had been caused by his wife's sins in a previous state of existence. So she was regarded somewhat as a murderess. The natives of India had a million gods, but no God of Love, and it was among these who had never heard of a God of Love that the Zenana missionaries were working. There was a great contrast between the homes of the native Christian and the others. [This is true, for the 'Native Christian' often drinks. ED.] The Christians' homes were clean and well kept, and when sickness broke out it was not necessary forth authorities to send them to segregation camps. People suchs Mrs. Besant were going about England talking of the beauties of Hinduism, but those people did not understand anything of The Christian schools in India were doing! its horrors. marvellous work. Only about one per cent. of the native population could read and write, and more and more missionaries were needed for educational work. She appealed to the people of York to support the society.

The two dark rooms of the Zenana, occupied by fifty or sixty women and children, is an effective touch but is purely imaginary. "People such as Mrs. Besant," who have visited familiarly the homes of Indian ladies with their large open courts and airy rooms, will appreiate it. The chief Deity of these "high-born women is Shrī Kṛṣḥṇa, supremely a "God of Love," but ph bably Miss Driscoll has never heard of Him. The ladies shut up in the Zenana for forty years must be confined to Miss Decimal to Miss to Miss Driscoll's acquaintances. The ladies I have often go out to visit the temples, to travel to holy places

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to say nothing of the gay ladies' parties that so often
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Miss Driscoll does not, of course, say that the
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Nenana system is only found in some parts of India. It
Nenana system is only false stories should be spread in
is scandalous that such false stories should be spread in
is scandalous that such false stories should be spread in
is scandalous that such false stories should be spread in
is scandalous that such false stories should be spread in

It is strange that Count Leo Tolstoy should have prophesied of the Balkan wars—if the accounts given in the daily journals are true—and it will be interesting to see how far the next quarter of a century carries out the remainder of his forecast. In 1915 a man is to arise who will "hold most of Europe in his grip till 1925". "After 1925" a change in religious feeling is to appear and with the fall of the Church a great reform is to begin.

It will lay the corner-stone of the Temple of Pantheism. God, Soul, Spirit and Immortality will be molten in a new furnace and will prepare the way for the peaceful beginning of a new ethical era.

The Daily News tells of two men, each of whom dreamed of the other, not having met for fifteen years; one of them dreamt that he met his friend on Ludgate Hill. The latter stopped at Benson's to regulate his watch, and some one came up, stopped for the same purpose, and behold! it was the friend. May one suggest that they had really seen each other in the dream-world—the astral world—and that a coming event had cast its shadow before? Had it not been for this, the two men might have passed each other without recognition, after so long a separation.

A cutting has been sent to me, recounting the experience

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of an old man and woman, "who have brought up of an old man average weekly wage of 15s., have never been able to afford a holiday." Often they only had dry bread for meals, sometimes gruel for dinner Mr. Newton, the father, won a first prize at the Lincolnshire Agricultural Show for bringing up the largest number of children without parish relief. At one time they had a cottage rent-free, but usually paid 1s. 6d a week as rent. "I am afraid," says Mr. Newton, "the youngsters did not get enough to eat many times, but we pulled through." Is this a human life in a country where people often pay for a bottle of wine several times this man's weekly income? These people slaved for morning and night during their whole life, and are given a prize! They may be splendid in their courage and cheerfulness—"We have nothing to grumble at," says Mrs. Newton-but what of the social state which awards such a fate of unrelieved drudgery as a human lie?

Dr. Rocke, well-known to Adyar residents, as to many other Theosophists in London, has just refused an offer of a lectureship, carrying £500 a year, from the London County Council, in order that she may devote her life wholly to the work. Dr. Rocke has of her own only barely enough to live upon. Such will ingness to sacrifice in its members makes the strength of the Theosophical Society.

His Excellency the Viceroy has again shown his insight into Indian feeling and his readiness to put right aught that has gone amiss. He travelled down from Simla to Constitution of the travelled down from Simla to Constitution of the travelled down from th Simla to Cawnpur in order personally to soothe hurt hurt susceptibilities of the Musalmans:

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he said, "from Simla with the express purpose The plan of the one, ne sur, of bringing to you peace". The plan of the pathway bas been arranged so as to accommodate both wayhas been worshippers, but the essence of the Viceroy's teelings comes out in the noble words of pardon, extended to those who were being prosecuted for riot:

I am your father and you are my children. dildren do wrong, it is the duty of their father, while inspired by the most kindly feelings, to admonish them so that they by the most kindly footings, to definition them so that they may learn wisdom and not err again. My words are not addressed to you personally but to those who are charged with doressed to state and have now suffered imprisonment for the last ten weeks. These, if guilty of violence, have put hemselves in the wrong, for they are accused of having resisted constituted authority and have thus not only broken the but also the very well-known and universally acknowledged principles of the great Islamic faith which they profess and follow. The maintenance of constituted authority is the buty of the Government, and I say, as head of the Government of India, that, under all circumstances, it will be mainbined. Under ordinary circumstances, it would have been the duty of the Government to prosecute and obtain the punishment of the prisoners, but they have already suffered severely, and as I have said before I have come to Cawnpore to give peace. lalso wish to show mercy to those who instigated the riot and who are thus responsible for the harm that has occurred. They are the least deserving of consideration, but as a solution the difficulty connected with the mosque has been found, lam anxious that the incidents which aroused so much feeling and excitement should be now buried in oblivion. lowever, that, if clemency is extended to the instigators the nelancholy consequences of their intemperate oratory may be Warning to them and to others against similar reckless speaking in the future. I wish the sufferings of all those who ate charged with having taken part in the riot to now tease, and I have, therefore, with the full concurrence of Sir lanes Macton and I have the Local Govern-James Meston and of Mr. Baillie invited the Local Government to take immediate steps for the provisions of Section 494 of the Criminal Procedure Code to be applied to all those condected with the riot who have been committed to the Court of Sessions for trial. Connection with the and the decision that I have taken in tonnection with those now under commitment for trial may bing peace and contentment not only in Cawnpore but amongst the whole of the Muhammadan Community in India that no hay be taken have the may be take action may be taken locally or otherwise tending in any way

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to perpetuate the melancholy memories of the past few months that all Muhammadans may unite together in lovely to perpetuate the meranerous may unite together in loyally to and that all Muhammadans may unite together in loyally to concern with constitutions. and that all Munaminiauans may unite together in loyally to their Sovereign and in loyal co-operation with constituted their Sovereign and in loyal co-operation with constituted their sovereign and the maintenance of law and order and the constituted their sovereign and the constituted their sovereign and the constituted the constit their Sovereign and in loyal co-operation with constituted authority for the maintenance of law and order and for the authority of the great and hearth authority for the marting peace, happiness and prosperity of the great and beautiful peace, we live.

The prisoners have, accordingly, been set free and Lord Hardinge has raised 'English prestige' far higher than could have been effected by any punishment inflicted on the rioters. In him have spoken the best instincts of Englishmen, and he has closed a gaping wound with the sympathy of a good man and the insight of a statesman.

Miss Stuart, one of our Adyar students, has inaugurated a most kindly and useful movement in aid of lepers in the Government Leper Asylum of Madras. Moved by pity for their dreary lot, she collect ed money and gave them a gramophone, and now the gift of a piano has been added. On October 14th, she took a party of musicians chosen from the residents to give them a concert. Mr. Schwarz and Mr. Van Hook gave a solo and duets on the violin, Mrs. Gagaria, Miss Stuart and Mr. Best contributed songs, while read Arnold's 'The Rājā's Ride' and Miss de Leeuw presided at the piano. Once a month Adyar is to provide a similar entertainment, and we hope that three other Societies will come forward, so that each will take charge of one evening a month, and thus provide a weekly entertainment for these unhappy ones. The Doctor and the Superintendent both strongly approve of the idea.

The first of my eight lectures on Social Reform In the Transfer of the Transfe given in the Victoria Hall, Madras, on October 10th, Sir S. Subara Sir S. Subramania Aiyar, K. C. I. E., LL. D., late Active

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Chief Justice of the High Court in the Chair; the sub-Chief Justice Travel'. On the 17th, the Hon. Mr. Justice T. Sadasiva Aiyar presides over the lecture Mr. Justice Marriage and Its Results'. On the 24th, the Hon. Mr. Justice B. Tyabji takes the Chair for 'Our Duty to the Depressed Classes'. On the 31st, Dewan Bahadur M. Adinarayana Iyah is the Chairman, a specialist on the subject of the lecture, 'Indian Industries specialist of Self-Government'. On November 7th the subject is 'The Passing of the Caste System,' and on his we have as president a leading Madras citizen, Dewan Bahadur L. A. Govindaraghava Aiyar. On November 9th, the Hon. Mr. P. S. Sivaswami Aiyar, CSI, C.I.E., the Indian Member of H. E. the Governor's Executive Council, takes the Chair for the 'Education of Indian Girls'. We then return to the High Court for our next president, and the Hon. Mr. Justice Miller is Chairman for 'Mass Education' on November 14th. The last lecture of the series, on November 16th is on 'The Colour Bar in England, the Colonies and India'-a thorny subject.

On October 3rd, I had the pleasure of attending he meeting held by the Theistic Endeavour Society celebrate the Anniversary of Rājā Ram Mohan Roy, the founder of the Brahmo Samāj. This man of Marvellous courage and prophetic insight saw, in the early the century, the reforms for which the 'advanced' among his countrymen are battling to-day. All honour is due to one who stood alone in the darkness, and sang to the yet unseen dawn.

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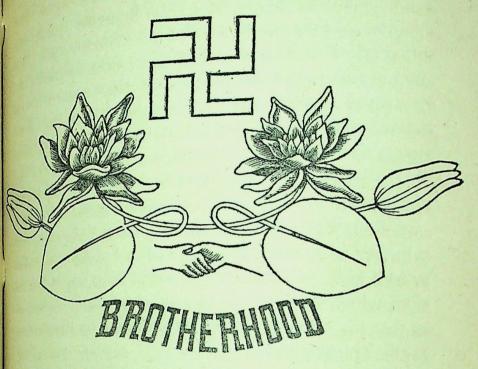
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The terrible battle of 'passive resistance' has begun again in South Africa, and heroic Indians are going to gaol for the honour of their Motherland. The Boers are even more unjust to them now than they were when their treatment of Indians was one of the grievances which led to the South African War, But now that South Africa is a self-governing Colony instead of a foreign Republic, it can do as it lists. "The Flag " protects the oppressor over whom it had waved as conqueror, but can now do nothing for its coloured children. Women are suffering as bravely as men showing that the heroic strain still exists in Indian Womanhood, and that the wife will stand by her husband in patriotic self-sacrifice if only he will as sociate her with himself in his hopes and aspirations Truly Mr. Gandhi, the Saint-Warrior of South Africa, keeps nothing back: property, his own body, his wife, his children—all, all are laid on the altar of his country It is such men who make nations.

I am receiving various announcements about 'occull' associations with requests for publication. I cannot announce nor recommend any clubs or societies of which I know absolutely nothing, not even the name of their promoters. Occultism is not a thing to be lightly played with, and it would be wrong of me to give publicity any movements bearing its name unless I know some thing of them. Any one of them may be all right, but also it may be all wrong. And it is the duty of a publicity to know that which he recommends.



THE PRESENT POSITION OF THE THEOSOPHICAL SOCIETY'

By Annie Besant, P. T. S.

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With all my heart I thank you for the love which compts your welcome to me to-night.

I want, if I can, to put before you on this occasion different views as to the Theosophical Society, and as to the position in which it stands both generally before the World and specially at the present time; for I think make a mistake when we try to understand the Milion of a movement like our own at any given homeh, as though you could separate that moment hom that which has gone before and that which is to

A lecture delivered at Chelsea Town Hall, London, on 3rd June, 1913.

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The general view that you take of the vast Then sophical Movement, and of its standard-bearer the Then sophical Society, must govern the view that you take of any particular line of thought or of feeling in judging the position of the Society, the wisdom or unwisdom of its ways; and in putting these different standpoints before you, and in trying roughly to indicate how things look from one standpoint or from another,] would begin by asking you to remember that various standpoints are rightfully taken by various members and that there lies no right on the part of anyone, whether it be the President of the Society or the lates recruit in its ranks, to declare that his view is the view with which the Society as a whole should be identified or that his view is in any way binding on the members of the Theosophical Society.

You may remember that last year I was putting before you very strongly, as I have put over and over and over again, the vital necessity for the Society keep its platform broad, definite, free, and to realize that when the Theosophist speaks of toleration, he does not mean a compassionate permission to other people to make errors in their own way, but the honest recognition that each human Spirit must hew out his own path to his perfection, and that the road which leads to perfection for one is not necessarily the road which leads to perfection for each and all.

If I begin by reminding you of that fundamental principle, it is because it seems so difficult for many even of our own members, to embrace it thorough and completely. I notice so often that one opinion another in a another is barred, as though we had a right to judged the way. the way in which another man shall walk. I would

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remind you again, as I have so often reminded you that great Egyptian sentence remind you are that great Egyptian sentence, so full of profoundest truth, that each is to make his own way protounues to the Word, and that the Word for each one according to the sounded out by the God within of us is that which is sounded out by the God within with all the overtones belonging to that keynote of his being, which belong to his temperament, his line of thought, his tendency of will. It is to that great variety of opinion, not looked on as a matter of regret, but as wholly desirable and useful for progress—it is that great variety to which I would ask you to turn your thoughts for a while, as I put before you the different standpoints from which the position of the Theosophical Society may be regarded. You will not. I know, misunderstand me, in speaking of this variety. as meaning that each one of you should not make for yourself a clear and definite opinion. Indefiniteness of thought is no duty of the Theosophist. His own bought should be as definite as he is able to make it, but he must not impose that thought on any one of his brethren. To realise that truth is many-sided, to understand that, looking at a single object, you see it at a different angle according to the position which you occupy in your study of it—that does not mean in any sense that to you the truth is indefinite, but rather that realise that variety of belief must and ought to mply variety of the way in which the expression of this to be made. It is that union of clear individual briking and belief with perfect respect and tolerance brithe views of others, it is in that that the path of proto the future lies. For we must remember that, flowing in as we ourselves are concerned, if we are towing in knowledge, if we are gaining in devotion,

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if the God within us is evolving along the lines of infinite perfection, then the thoughts of yesterday, even for ourselves, cannot be identical with the thoughts of to-morrow; there is a danger that if we turn our thoughts of to d of yesterday, or even our thoughts of to-day, into dog. mas imposed by authority from without, then we ourselves in the days to come, if we are climbing up the mountain side, shall find that our past thoughts are hindrances to our future, instead of being a foundation on which an ever more beautiful building will be erected; for the building is not identical with its foundation, although on the solidity of the foundation the stability of the building must depend.

Now let us for a moment consider what I think! may call the two chief standpoints from which the Society may be regarded, when we are judging of its position, its policy, its tendency. There is one which is quite fairly held by a large number of our members, which regards the Society very much from the outer standpoint—as they might regard other Societies to which they belong—as an Association of people engaged in a common study and able to help each other by the light that mutually they may throw upon the subjects that they discuss. They regard the Society as not differing in kind from the other Societies around it, b be looked on as an organisation growing and developing along the lines of ordinary intellectual and more progress, a Society valuable largely for the sympathy by which its members may support each other in study ing subjects not yet much understood in the outer work and one in which the judgment is thoroughly based of the state of the what I should call the external view of the Society people gathered together for a common object, and THE PRESENT POSITION OF THE T. S. 183

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gssisting each other in finding out the truth for which assisting the Society and the all are second may take of the Society, and some of us which people on the Society from a very different standpoint, one that in a moment I will put before you, have no right to complain if our brethren take this more odinary, and as they would say, more rational, view of the mission of the Society in the world. There is one great advantage connected with this view, that it raises very little antagonism; the judgment is very largely the judgment of the world, the exercise of reason ques along fairly conventional lines. People thus looking at the Society are people who will not much antagonthe those around them, and gradually by their very reasonableness and their likeness to those among whom hey live, they must exercise a most useful broadening ad liberalising influence, and so help to prepare the world for other views held by what many would call the more extreme members of the Society, who look aid not from the outer standpoint, but as fundamentally is very nature different from other Societies which exist side by side with it in the world.

The other standpoint, the other pole, in the switty—for of course there are many grades between the other pole is that which looks on this movement as a distinct effort on the part of the great Hierarchy of the world in a quite definite way, in a quite definite way, in a quite definite way in a quite definite way and of students, as a number of people drawn together as a spiration of a purely spiritual nature; which purpose, and recognises as its true leaders, not the

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people who play that part on the outer stage of the world, but Those who work for the world behind the veil, the Guardians of Humanity, Those whom we speak of as Masters—dealing with Their lowest grade and who stretch up, rank after rank, beyond that grade of Masters, until we reach that highest One who is King and Lord of all, the Ruler of our globe, the Mighty One in whose strong hand lie the destinies of the human race. Now those who take this view of the Society and, as you know, it is a view that I myself take, think that it differs very largely from the ordinary Societies which we find scattered around us in the world. Is standard must be a different standard; the values that it puts on various objects must differ from the values mi upon those same objects in the outer world. In last those who thus look at the Society might well take as their guiding word, perhaps, a phrase used in the early days by one of the Masters, that if we would reach Them, "You must come," He said, "out of your world into ours."

For the world in which we are living here in our physical bodies is a very different world from that is which the Masters live, the liberated Spirits of our race; just as if you were living illuminated by a part cular kind of light, if that light were suddenly changed every object around you would also change in colour so is it, nay, more than that, when you contrast the way in which the dwellers in this mortal world looked the world the world around them, and as They look upon it who we speak of as the Masters, Those whose vision by purged, whose discrimination is perfect. There whose visually lie the difficulty lie the difficulty of all who take this view of the Society and, if it had a lift it had been something to the society of the and, if it be the truer view of the two-for both in THE PRESENT POSITION OF THE T. S. 185

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gense are true—if this be the deeper view, the more real sense are the we shall look on all the difficulties with Thich the Society meets, to take but a single illustration, an entirely different light. Those who look upon this Society as one amongst many will be troubled by the great crises which take place in it from time to be great which they will face with dislike, with the with the wishing to lead a peaceful and quiet life among their fellows, they naturally shrink when some great trouble arises within the Society, and of once they look for some outer reason why that touble should have come about. This person has made a mistake; the other person has spoken very mwisely; why do the leaders of the Society make many blunders? We have heard that criticism mile from the earliest days of H. P. Blavatsky and H.S. Olcott. Always we have found that they, in their time, were being blamed, because it was said they made unnecessary difficulties, because their unwisdom caused troubles to the Society in the world, and because the steps that they took, unconventional, not easy to be istified to the outer world, were the things which, it was said, made trouble which a wiser policy would bave avoided; and, it was said, a more discriminating could have been used for the saving of the

If, on the other hand, you are looking upon the wiely as being really guided, not by those who appear guide it in the outer world, but by those great Ones ho have sent it forth as a messenger to the world, beapress to the world the possibilities of the future, tilbs.; you look at it thus, then when one of these

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troubles arises, you will not so much be inclined to criticise the causes which seem to have led to it, ash endeavour to understand its meaning and its purpos and the lesson which from it the Society is intended learn. You will, in fact, rather take up the position a soldier in an army who, knowing that his general wiser than himself, and that he is working out the plan of a campaign with a knowledge that the soldier himself does not possess, says: "I know my general, and though he may seem to have allowed me to fall into a ambush, and although he may have sent me on; mission which it is impossible to fulfil, although hem: have commanded me to perform a task for which m strength is inadequate, yet I am prepared to fall into the ambush and suffer from it, I am prepared to attent the task however difficult, I am ready to obey, because I trust in the knowledge, in the skill, which is guilt not only my own little part of the army, but the while great army in which I am only an insignificant will

And such a Theosophist, looking to the true Leader of the Society, will realise that while They are wat ing with very imperfect instruments, that while the instruments lack knowledge and power and may mix many a blunder, many a mistake, they can never in the Society by their blunders and their mistakes sold as the true Leaders are there, guiding and direction and using even the blunders to bring about some god end which is more effective than could have reached by some apparently wiser policy. Personal I I learned that lesson long ago while H. P. Bland was still with us. Living with her, as I was printed to do ed to do, observing her closely in order that try to und try to understand, I always took in relation to her THE PRESENT POSITION OF THE T. S. 187

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the attitude of the critic, but the attitude of the student. the attitude to her, I learned much of the And, taking that attitude to her, I Very And, taking of life and of action. Very, very often she sked us to do a thing that from the worldly standpoint 18860 us to and even undesirable. Very often she Total sne would provoke a conflict which it would seem to us gasy to have avoided by a little more worldly wisdom, a little more tact, and a little more discretion. But noticed that when some of those to whom she made the suggestion did not carry it out fully and thoroughly, then really difficulties arose; and I found, invariably, that if with whole-hearted trust and confidence one went along the path that she suggested, while the path was rough it was also short, and led to the goal which was being aimed at; I learned that my wisdom lay in obeying one who was wiser than myself, rather than in hampering her by foolish criticism and by choosing the may of the world instead of the occult method. And, learning thus from her, I have been able to apply it to many things that have happened in the Society. ing over the last five-and twenty-years, or even going Tather farther back than that, to the time of the Coulomb disculty, one sees how one part of the world after another is thrown into a turmoil, how one country after and as one watches the method of the tial, one sees that it is constantly directed against some weakness which it is desirable to eliminate the Theosophists who belong to that nation. In the Coulomb trouble—that which was stirred up by the Christian missionaries—we see how the choice placed before the Society was whether they would walk along the occult path or the worldly path, whether they would tand firmly by H. P. B., with her knowledge which

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was the beacon light of the Society, whether they would be facts of the occult life when recognise the facts of the occult life, whether the would acknowledge the truth of the existence of the Masters behind her, or whether they would go along the easier road of teaching metaphysics, science, including a certain amount of theoretical occult science, and so avoid the difficulties which she had so heroically confronted. For the time, on the whole, the Societyon that occasion showed badly. It rather left her on one a very considerable time. It was w side for prepared to face the difficulty of recognising the existence of occult forces in the world. It was un ready to admit that the existence of the Masters was really the raison d'être of the Society; and so you have those phrases that come out here and there, about "ou Theosophical Ship," which They were not to be per mitted to steer in Their own way, and the statement of one of Them: "If the Society cannot make up it mind about us, we can step back into the silence in which we have so long lived"—and for a time They did so. For a time the Society gave itself completely to that line of outer study, and only a few here and there were willing to stand by the assailed and slandered teacher of Occultism, and to declare that, whatever the world might say of fraud and charlatanry, we has that H. P. B. was the Masters' Messenger, and there fore had a claim to our allegiance and was entitled our support. And so to those who gathered aroundle at that time she gave the teaching which she alone able to give, and the mass of the Society for the went quietly on, peacefully on, for many years, And then came another trouble which rent to the trouble which rent to

Society in America, which circled round the person

THE PRESENT POSITION OF THE T. S. 189

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William Quan Judge—a difficulty which arose, and 1913 Shook the Society almost to its foundation. shook the building of the S. his efforts that the building of the Society in America his enorth wholly due; that it was his devotion, his unwearying services, which planted Theosophy in America and spread it over the whole of that vast continent; and if it be, as some of us think, that in the later years he was himself deceived, and so unhappily deceived some others, never must we forget the debt of gratitude that the whole Society owes to him as one d its pioneers for the work which made possible the position of the Society in America; he left behind a name which will shine out ever the more billiantly as the temporary errors are forgotten, as bey already well-nigh are, and the lasting work is seen which he so splendidly wrought.

And after that again a time of peace, and then a shaking in 1906, which tested more, I think, the English part of the Society, perhaps, than the Society in ay other part of the world. For it challenged what we always find in England, a certain hypocrisy which likes to shut its eyes to some of the facts of life and to hame those who force them on attention. The English, & a whole, would rather see thousands ruined behind decent veil of silence and say nothing about it, than the an attempt made, perhaps a mistaken attempt but an honest one, to deal with one of the greatest Mobilems of the time; and so we had here a great thaking, and we find large numbers of our older nembers leaving us; for there is nothing harder to face misconstruction by the society in which you are Remainder the society in which your least sexual mischief among the young.

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living, by those who surround you, on whose good will too many of you let your peace of mind depend

The trouble we are having at the moment is chiefly found in India. But the curious thing about the trouble in India is this, that it is a newspaper trouble and no a real one. I mean by that, that the whole of the turmoil is caused, is made, by some four or five papers, that do not really influence the public opinion of India nor practically affect the credit of the Society as a whole And one very simple proof of that is the fact that during the last few months, when the newspaper tur moil has been at its fiercest, more people have come into the Society-something like one hundred a monththan have ever come into it during the whole of its previous existence in India, I believe, showing how little the movement is affected by the attacks which after all, are chiefly levelled against myself.

But if you want to estimate the nature of the attack you will find that the greater part of it comes out of causes not connected with the Society as such. Im causes are at work in India to make the present difficulty First the political, which comes from the anarchist who realise the fact that the Theosophical Society! composed of law-abiding people who set their is steadily against every form of violence, who stand in unity between Englishman and Indian, for fraterni co-operation between the two races, for the building of a mighty Empire in the future, in which each country shall be the better for being linked with the other; look on the future of England and India as a community future, in which both shall co-operate in the building the of a greater and nobler type of humanity. ideal has been held up definitely, was advanced by 1913 THE PRESENT POSITION OF THE T. S. 191

H. P. Blavatsky and H. S. Olcott when they landed in

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The second cause comes from the ultra-orthodox, who dislike the liberality incorporated in India partly in the Theosophical Society and partly in the Central Hindu College, so familiar to all of you. Hindu that College bas always been, just as in Ceylon, Buddhist Colleges and Buddhist Schools have been built up by the Theosophical Society; for the Society is not a Missionary Society, trying to convert people from the faith into which they were born, but a Society attempting to deepen in each man his sense of the value of the faith which he belongs, to lead him to spiritualise, to liberalise, his own religion, rather than to attack the religion of his neighbours. Because that has been the Theosophical position wherever we have worked in estern lands, we have worked for the religion that we and there as the religion of the people, and therefore the Central Hindū College has never been a Theosophcal College in the ordinary sense of the term. If it had been, people of every faith would have been freely admitted from the very beginning, and the foundation, the common foundation of all faiths, would have formed the religious instruction. But when that College was up, the deliberate choice of those who built it was Hinduism should be the one religion which should be taught within the walls of that Central Hindu College, Hinduism, liberal, broad, purified from many of the Superstitious aggregations which have grown around Rents middle course of ages, but recognising that Hindu Ments might fairly claim that their children should be hought up on Hindu lines, and that questions of controbe left for the maturity of manhood, while

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the elements of the ancestral faith should form the religious teaching given to the young. It is true that this College was originally founded by Theosophists; is true that the spirit of it was the fraternal spirit of the Theosophical Society; it is true that there we viewed no difference of race, and that Englishmen and Indians worked along hand-in-hand in loving mutual respect and mutual regard. That is true. Much of the money was Theosophical money; all, I think, of the voluntary and the honorary workers were members of the The sophical Society; and that gave rise to the idea of Theosophy in connection with it; people not being very observant, did not realise that its basis was very far narrower than that of the Society. Only within the last couple or three years has the Committee of the College admitted one or two lads of faiths outside the Hindu, and Theosophists have gradually worked in widen-not to impose upon their colleagues a liberality that they have not yet reached. But always the road was open towards the future, so that there was a growing liberality, a growing recognition of the need for the brotherhood of religions.

This in many ways caused antagonism to the Society and the College among the very orthods Hindus, and I have been waiting for years for the time to come when the more orthodox would find that The were gradually leading the educated Hindus into rational and liberal form of Hinduism. Wellender did I know that, sooner or later, they must discover the we were going with the Spirit of the Age, and mer gradually endeavouring to win the people to a rational form rational form of religious belief; and we knew enough that enough that, once orthodoxy discovered the fact, THE PRESENT POSITION OF THE T. S. 193

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whole claws and teeth would once again show themwould be turned against those who were who were to save the national faith by making it possible brindern thinkers to accept it. Side by side with that the political anarchism, and when this and the orthodox leaders set themselves deliberately against the Ollege, the trouble began. That has been the great of the difficulties you now have coming to a head. The anarchists said that we were the worst enemies Indians, because we drew Indians and English bether. They said that we were the obstacles that had to be cleared out of the way, because we made ladian boys love the English when they saw them as blow-workers and not only as rulers; and so against that Society and that College they gradually directed strong streams of opposition, in order that an effort might be made to change the policy which was working for the common good of the common subjects of the one Crown.

Some of you will remember that I deliberately started a scheme for a Theosophical University, in which all religions should be represented, in which people of every faith in India should take place on the governing lady, and I drew together a very strong body of Theosphists of the different great faiths in India, with the death at every denominational College might be affiliated, but that all should be on a single level, and no one lated was the scheme that the late Viceroy so warmly then, Mr. Morley, and later with Lord Crewe; the realign as regards the Theosophical Society in India. Started of a Muhammadan University,

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exclusively Muhammadan, with no one on its government the children of Islām. When the body except the children of Islām. When that scheme was put forward, by a natural rivalry another scheme rose up in the Hindu Community for an exclusively Hindu University, not one in which all faiths should be recognised, not one which was really Theosophical in drawing them altogether, but one which should be a definitely Hindū as the other was definitely Mussulmia

The educational work in connection with the T.S. is, however, going on, though we are thrown out of the C. H. C. For to us who believe in reincarnation to breaking of a form is not a matter of first importance. and as this form was breaking, a new form was being built, in order that the Spirit might reincarnate in body more fitted for its expanded powers. Being person who never knows when she is beaten, I inverted the scheme of a Theosophical Educational Trust, is which we should lay down broadly and boldly the line of a Theosophical Trust to follow those designed for the Theosophical University. Boys and girls of every laid should be welcome and should be treated in equi fashion; we should draw together the number of school which we have started through the Theosophic Society in different parts of the country, and bring the all under a single Trust, openly and frankly The sophical, and so go forward along the lines that it have gradually been aiming at. As this was though an impossible thing, I may tell you that, on the Tell 11 7th July, the Theosophical Collegiate School will of the Port of t I do not know why, in reporting the papers said Bellary, a small town in Southern India. We are India. We prefer to stay in the large city of Bental

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where we are accustomed to the surroundings, and where we are much beloved; so we bought a very where we of land there; the money came in for the purchase, and we have now a piece of land as be purchased, on which the Central Hindu College was wit, and we propose there to erect our College build-We have many of the staff which made the Central Hindu College what it was, and although our Principal Baway for a time, he is Principal of the new Institution and is only here in England on leave. And as he has trained up a very large and fine staff, and has not hought the whole of them over with him here, I am lappy to say we are keeping enough of them in Benares ocarry on this new work, and all the higher classes of or Girls' School come with us into the Theosobical Girls' School, so that we have both boys and its, and both of them starting in July, along these lheosophical lines. We are by no means discouraged nder the difficulties in India, but are going forward perfectly happily. As soon as it was heard in India that land was bought in Benares, one of our Indian Meosophists sent us word that he would contribute M rupees a month in order that we might have sticient, if necessary, to pay our staff, and so our difficulties quietly disappeared, and we have imply now to collect the money for the building, which Ishall proceed to do on my return to India; and because, we know, most of the money came from Theosophists blore, I have very little doubt that we shall be able to work again the funds that are necessary for this cherish-Work. Thus the only result of struggle is a new A make for gradually spread over India, and make for

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that liberalising spirit which is necessary for fully progress, and for that same spirit of co-operation between Englishman and Indian which it was our aim to secure

But we must remember that that will not be con fined entirely to India—our Theosophical Education Trust—for since I came to England I have come across very good idea, which is that we should also after a time have a Theosophical School and College in our English country, where the same lines of education willie pursued.

So that here, even in the very middle of the strue gle, you can see the impulse which is being given to the work of the Society, and it is in that, for my own page that I see the proof of those superphysical Power which lie behind it. That very temporary defeat only means new strength and new vigour, the truth white was put into words by Edward Carpenter when le spoke of the struggle of man with Satan, that "every pain that I suffered in one body was a power that wielded in the next ". If you look at the Theosophine question from this standpoint, you will not fear stress of pain, you will not fear the shock of battle, to fees you will know that, in that spiritual alchemy which? ever going on behind the veil, pain turns to power, to porary defeat means greater victory. That is the stand point which I take for myself; I do not ask any accept it who do not naturally place their feet on rock on which, as we believe, we stand; it is the that everything must work for good for those my desire to serve with pure hearts and single aim; nothing can hurt us save our own weaknesses, and single and they will and they will and they will are the they will are they will are they will are they will are the they will are the they will are they will are they will are they will are the they will are the they will are the they will are they will are they will are th they will only be a road to greater strength. THE PRESENT POSITION OF THE T. S. 197

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than He is as yet in ourselves. As you look over the world you see that it is not only be good things that work for good; the evil things also the good by the Supreme Good who things according to the counsel of His own will. Forall forces, rightly looked at, make for progress—those that resist as well as those that impel—for resistance bings strength, developing the power to overcome; it is hose who face obstacles who grow strong, and not those The live the easy, calm and quiet life. The peace of the Spirit is not an external peace, but an inner serenity. The outer world may be as tumultuous as it will, but be spiritual man is peaceful in the midst of strife and sable to fight without revenge. Quiet times are not imes of growth. It is in the storm that most rapid with goes on, and there is no reason therefore to be wibled because winds may beat upon our house; withthe house is peace, and for the first time in the litory of our Society, all the attacks are coming from uside; none are coming from within—a mark of protle, to tress.

There is only one part of our Society that might Lave made such difficulty for us during the coming year: German brethren, whose view of Theosophy is ther in fact I may say much—narrower than our who are not willing to take in all opinions, all My and Lan or willing to take in an or willing to take in an or wy and follow that; they would have been hindrances to the should be width of our Society; the toleration and the width of our contradiation and the width of our contradiation and the width of our contradiation and that contradistinction to a World-Theosophy, and that

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would have done us harm and caused confusion to the time to come. It is better, where there is fundamental difference of that kind, that there show be separation, and even if on their side the separation somewhat bitter and accompanied with many harsh words, yet, if we do not answer harshly back then before long the bitterness will vanish, and we shall be able to go on side by side, each following its own path—we, intent on keeping Theosophy broad and clear and liberal, and leaving the other Society carve out its own way, and to teach those whom it may perhaps more easily reach than we can reach them thus filling a place in the great forward movement belonging to the Theosophical Movement if not to the Theosophical Society. And so perchance in yearsh come they will make a useful road for many to wall upon who are not willing to walk on a road so with that the absence of barriers makes them feel that they will fall over the edge; there are some who need the protection of the limiting wall, in order to feel the they are safe on the road along which they go. \$ that one apparently great loss that we have had, it loss of our German brethren, will not, I think, in the long run be a loss. Gradually and steadily the next German Section is growing up, largely thanks to the efforts of our veteran Dr. Hübbe-Schleiden, who his steadily held up the banner of liberty in the midst bitter opposition, and has gradually gathered and him a number of workers who will be able to carry work on along these broad and tolerant and lines lines.

So, looking at our position, I see nothing which need make us anxious. You need not trouble about 1918 THE PRESENT POSITION OF THE T. S. 199

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which is going on against myself. It advertises Theosophy, for while I try to keep Theosophy out of it, Theosophy, were determined to work Theosophy of Theosophical and the result has been that in the open Court, statements of Theosophical principles have been made which could not otherwise have been made. matters nothing that a great deal of mud is being thrown against myself, provided it is not thrown against the Society; that which is thrown is warded off from the Society: It matters very little that that mud may for the time fall on an individual. for there is one thing of which you may be absolutely gure, and that is that no amount of mud, thrown on a nerson who is trying to live her best, can for very, very long remain upon that person. Life is stronger than any form of opposition or misrepresentation, and I know of no function which is a greater privilege than that, when an attempt to injure the Society is made, it should beturned aside on to the individual who has the honour in represent it before the world. For all through, in Madras, it has been definitely said that Theosophy has ome clear out of the attack. And while I do not think that has found its way over to your papers here, because the agency that supplies the news is hostile, hat has been the verdict of all the Madras papers except one, and they agree that the Society is uninjured.

Looking then at the opposition, what is there that We should fear? What we have the right to look for is that as soon as this passing trouble is over, the Society spring forward more rapidly than it has ever done

There is only one real danger that I see near us, would put that to you as I close. Some of our

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older members are inclined to forget that the future is with the young, and not with themselves. Every generation has its own way of dealing with its problems Every generation must have its own eyes, and see through its own eyes, and not through the eyes of its elders. And we must remember that if this movement is to go forward, it will go forward by winning the younger generation, who will carry it further than we have been able to do. Some ten or fifteen years ago there was a general complaint that the young people did not join us, that the young men and the young women were not attracted to us. Our members were mostly composed of middle-aged people -some even beyond middle-age. The young who came were very few. But now things are changed; the young ones are crowding in; the young men and the young women are taking a very active part in the move ment; and it is our duty to help them to take the places to which they are entitled, and not to insist that they shall follow the policy of the elders, instead of their own policy. I would leave that with you as an earnest warning here as elsewhere. We, who are older, have largely done our work. We have no right to claim the work of the future as our own exclusive privilege. We have worked in the past, and we have made a foundation for our right to serve in the future, when we shall again be young. But meanwhile the younger ones will are to lead the Society into new fields of thought, into new aspirations, into the realisation of new hopes, into the seeing of new visions, they are to have the greater opportunities.

Let us offer to the younger such wisdom as the have gained by experience, but do not let us try THE PRESENT POSITION OF THE T. S. 201

them, do not let us try to make them walk operce them, do not let us try to make them walk operce them, do not let us try to make them walk operce them, do not lines; because these were good for us, it does slong our lines; because them. Give the younger of follow they are best for them. Give the younger of follow they are best for them. Give the younger of operce or hand and help, but do not try to coerce or operce of advice, but not orders; aid, but do not operce to rule. Learn the wisdom of age, which is to seek to rule. Learn the wisdom of age, which is to seek to rule. Learn the young and sympathise with them; encourage their hopes. They may not be realized wholly, but they will be realised more if we encourage them therein, than if we throw cold water on their new ideas, and are trying continually to hold them back instead of encouraging them to go forward.

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For it is the work that matters, and not you or I. It is the progress of the Movement that is important, and not whether this person or another shall stand as leaders in the Society. This great Movement to which we have given ourselves, it is the Masters' work, not ours. It is Their Society, not ours; Their Movement, not ours; and our place is that of service, eager to do Their will, eager to catch Their wish, and to carry it out. And part of that duty, it seems to me, is to give the younger ones the opportunity of showing what they can do, and how fast they can go forward, and not of our being a drag upon the coach, but only helpers, counsel-

Then the energy of youth shall flow also into the asthe young are enthusiastic around us. As we think them, work with them, are glad with them, their them, will flow into our older veins, and we shall go to horrow, and come back—we older ones—younger

than those who now are younger than ourselves, to the NOVEMBER from their hands the banner that they will have carry it. Let them take it farther than we can carry it. Let them take it from the future we again shall take it from the first the first take it from the first tak now, and in the future we again shall take it iron

Annie Besant

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THE DAY OF EXPLANATIONS

In the day of explanations When all the truth is told And all mistakes are righted None will look harsh or cold.

In the day of explanations When all the lies fall dead And the scandals are forgotten Love will rise up instead.

In the day of explanations When everything is known Then Love will reign triumph Upon his golden throne.

MARGUERITE POLLARD

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Does this Clash with the Evolutionary Theory?

By Elsie Horder, F. T. S.

IN the days when Byron was fashionable, and "Roll on thou deep and dark blue ocean" a favourite recitation, the poetically minded, when oppressed by a realisation of the transitory nature of this world's power and glory, were wont to address to the ocean the passionate enquiry: "Assyria, Greece, Rome, Carthage where are they?" and to receive a very uncomforting reply. History repeats itself in no more obvious and arresting way than in the rise and fall of nations. And tuly, if we have no key to the meaning of this oftrepeated process of birth, development, decay and death, history is a depressing study and the historical student a frequenter of graveyards and decipherer of tpitaphs. Backwards and ever backwards the history mankind is seen to recede, as the discoveries of achaeologists reveal the remains of ancient civilisations; divilisations that flourished and died long before the hand of Assyria, Greece, Rome or Carthage. Indeed names of ancient history are becoming by Atlantics of ancient nistory are sometimes of ancient nistory and ancient nistory are sometimes of ancient nistory and ancient nistory are sometimes of ancient nistory are sometimes of ancient nistory and ancient nistory are sometimes of ancient nistory and ancient nistory are sometimes of an ancient nistory and are sometimes of ancient nistory and are sometimes of an ancient nistory and ancient nistory are sometimes of an ancient nistory and ancient nistory are sometimes of an ancient nistory and ancient nistory are sometimes of an ancient nistory and ancient nistory are sometimes of an ancient nistory and ancient nistory are sometimes of an ancient nistory and ancient nistory are sometimes of an ancient nistory and ancient nistory are sometimes of an ancient nistory are sometimes of an ancient nistory and an ancient nistory are sometimes of an ancient nistory and an ancient nistory are sometimes of an ancient nistory are sometimes of an ancient nistory are sometimes and an ancient nistory are sometimes of an ancient nistory are sometimes of an ancient nistory and an ancient nistory are sometimes of an ancient nistory and an ancient nistory are sometimes of an ancient nistory and an ancient nistory are sometimes of an ancient nistory and an ancient nistory are sometimes of an ancient nistory and an ancient nistory are sometimes of Atlantis, regarded a few years ago as a purely legendary and, is to-day attesting its reality, and from recently thousied cities in Yucatan and Guatemala evidence

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is accumulating of a powerful and enlightened tage had telescopes, and printed to the printed to the powerful and enlightened to the powerful and the powerful an race that had telescopes, and printed books a high order, hefore the calendar and art of a high order, before the days of Egypt and Babylon. How many thousand year separate the printed books of lost Atlantis from William Caxton's printing press in England, I leave the archæologists to guess. Little did Edward IV and his wondering queen and courtiers dream, when they visited the printer and saw his wonderful new writing machine, that history was but repeating itself, and the many, many thousands of years ago, a great catastrophe legends of which came down the ages in the story of Noah's flood, swept from the face of the earth a great and powerful people to whom the art of printing book was well known. And since no great civilisation or spring from nothing, the civilisation of Atlantis must have had its forerunner, which also had its day and ceased to be.

So we of the British Empire see ourselves as the last in line of an endless series of civilisations and kingdoms and empires, and on many sides the question is being asked: Is history repeating itself? Are web go the way of all nations in the past? Has the process of decay already set in? Comparisons between our own times and the period of decay of the Roman Empire have become commonplaces; books by serious and weighty historical authorities dealing with the subject continue to multiply. It is satisfactory perhaps to know that those who diagnose our social and political disorder as senile decay are in a minority; still, if his teaches teaches anything clearly, it teaches that the timed decay and death must come, and the British British must be one must be one grave more in the vast cemetery of national

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There was a time, and that not very long ago, when 1913 the peculiar make-up of the British mind rendered the perunal rendered belief that the British Empire was unique, possible the laws which governed "nations and not subject to the laws which governed "nations and not blest". It was indeed conceived of as the onsummation of things, the grand result of past experimenting at civilisation and empire-building, and experience destined to endure to the end of the world; insteas the Christian religion, as interpreted by the British Protestant mind, was regarded as the only revelation of God to man. Such beliefs, like the belief that the earth is the centre of the solar system, were oly possible to ignorance, and a wider knowledge of history, and contact with the 'heathen' have undermined, if not completely destroyed, both.

How near or how far off is the fall of our Empire matters little. History says emphatically that it must n The Roman dreamed of his eternal Empire, and men were amazed and their hearts failed them when that mighty edifice tottered and fell, burying in its ruins the familiar Gods, and the religious sanctions of the mighty past. There was a spirit of intense pessimism abroad in the declining days of Rome. Men cannot hope steatly when they have no great and vital religious Does not history repeat itself in this particular We are not a happy people; in every department of the nation's life there is discontent and unrest. Old admarks have been removed, organised religion has to hold the people, the mass of men know not what they believe or for what they are to hope. What does it all mean? It all seems "a striving and a striving and mean? It all seems "a striving and a discharge ending in nothing". Do we just go round in a discharge and in the past dicle, and is the future in very truth just the past

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re-entered by another door? Does the world never solve NOVEMBER its problems? Maybe the Phœnix is no symbol of hope, but is merely the type of the unsolved problem of mankind, springing with new life and vigour from the ashes of one civilisation to find a home again in a later one. Long ago a royal pessimist, oppressed by his tory's constant repetitions, declared that there is nothing new under the sun. It looks as if all life is just "a climbing up a climbing wave," and that Tennyson's Lotus-Eaters were right, who, seeing death as the end of all, turned their backs upon life and chose as their portion rest and dreamful ease.

What then becomes of evolution, that magic word that has revolutionised the thought of this generation? When we speak of evolution the idea connoted is of a gradual advance from lower forms to higher. The biological point of view, by means of which the idead evolution was first given by Darwin to the world, has long since been enlarged, until every department of life is seen to be under the law. The logical conclusion of the application of the evolutionary theory would seem to be that latest results must always be the best, the nearest to truth and perfection. Maybe reliance of the apparent logic of this reasoning is responsible for the widespread assumption that our civilisation is the finest that the world has seen, that ours is an age of enlightenment such as the world has never known Think of the contemptuous attitude of the average Briton towards men of the older civilisations, towards all men of a complexion different from his own. of the scant respect paid to the religious beliefs of other peoples, as evidenced by our crude though well-meaning missionary missionary efforts. It is true that the field of forest

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has always had its great men, its saints and be always had its great men, its saints and that a broader spirit is making itself felt martyrs, and that a broader spirit is making itself felt martyrs, but the majority of missionaries still go forth in the serene belief that "their souls are lighted" in some way "with wisdom from on high," to break arclusive way "with wisdom from on high," to break arclusive way "without thinking it worth while, if the mood and stone, without thinking it worth while, if the heathen's should belong to an old civilisation, to know the heathen's hould belong to an old civilisation, to know the heathen's should belong to an old civilisation, to know the heathen's hould belong to an old civilisation, to know the heathen's hould be heathen's should belong to an old civilisation, to know the heathen's hould be heathen's should be heathen's should belong to an old civilisation, to know the heathen's hould be heathen's should be h

Does it not seem as if the evolutionary theory bolsters up this exclusiveness and conceit? Are not we, the heirs of all the ages, models to the rest of the world? Listen to the latest words of the veteran scientist Dr. Alfred Russell Wallace. At ninety-one years of this strenuous thinker thus passes judgment upon at After surveying "the various forms of social morality which have accompanied the economic tevelopment of our civilisation," he says:

Taking account of these various groups of undoubted buts, many of which are so gross, so terrible, that they cannot be over stated, it is not too much to say that our whole system of society is rotten from top to bottom and the social environment as a whole in relation to our possibilities and claims is be worst that the world has ever seen.

In the same number of the Christian Common-walth in which that book was reviewed, the Rev. R. J. Campbell makes these striking remarks in a sermon:

l ask you to take stock of the benefits of progress and ally challenge the assumption that England is to the rest of the world an example of the way to live and the ideals at we scarcely ever think of questioning it . . . I ask you to into a cul-de-sac, and will have to find our way out again

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What then we may ask again, in justified bewilderment, becomes of evolution? Is history in the time, to the confusion of our ideas of continual progress repeating some phase of the world's story, such as the degenerate days of the Roman Republic, with it wealthy aristocracy and its hideous poverty, its lump and ostentation based upon slavery? Yet is the idea of evolution so woven into the texture of our thought the we know it must be somehow true, or our world's chaos.

Yet we doubt not through the ages, one increase purpose runs.

And the thoughts of men are widened with the process of the suns.

Perhaps we have been merely mistaken in our its a of the way in which the increasing purpose manifest with itself. We think of evolution as progress in a straight line, a steady mounting upward step by step. The twi is, and this when applied will be found to be the explain nation of the apparent contradictions of evolution white we have glanced at, that evolution is progress upward but by a spiral movement, not in a straight upwart line.

Keeping in mind for the purpose of illustration spiral staircase we can see that in mounting, at the first turn of the spiral, we reach a point exactly above of starting point but one turn higher up. Similarly succeeding steps bring us to points just above those which we stood as we traversed step by step the fit turn of the spiral. We are covering again the straightful and spiral with the spiral was a spiral with the spiral was a sp ground on the next turn of the spiral, and this protesting is reported in is repeated the whole way up. If the energy, the the Spirit the Spirit, call by what name you will the driving force it. driving force which we call the law of evolution, italian

wa spiral movement, we can see how inevitable it is should repeat itself. And by a spiral should repeat itself. And we can see that the repetition means neither stagnation nor retrogresson, but progress all the time.

For the purpose of illustration let us take a welltown cycle in the world's story, the period that sparates the Roman domination of the world from the British Empire of to-day. What are the salient points that cycle? Rome having reached the height of her ower started on the downward path, and the process d disintegration continued until she fell a prey to the butharian nations of the north; then the slow civilising of these barbarian people through the centuries that make our iba on the Middle Ages of Europe, now one, now another nanilest stion making a bid for dominion over the others. at last England emerged as the new world power, to new Rome. When we have completed the turn the spiral we shall be just over the point that marks n which the greatest power of Rome.

There are some who think that we have already upward that point and are standing over the point of the kinning of Rome's decline. But what was the essentration work of the Roman Empire? Above all things its the first was the introduction of the idea of unity into the Rome grasped at a world-empire. By her roads she linked together far distant counand diverse peoples; her system of provincial dinistration gave to all parts of her vast empire the power of a common idea, the idea of dominant the as the centre whence radiated law and order authority. The Roman Empire as a unifying idea The Roman Empire as a unity powerful. It is true the unity was based onquest, and was maintained by military power

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Now, amid all the confusion of our present so and political conditions, what is the dominant note to mards. is being struck? Who can doubt that it is unity, brother physical plane the distance the distance to the physical plane the physical plane the distance to the physical plane the physical pl hood? On the physical plane the distance between and nationally lessened has a plant nations is being continually lessened by improved by methods of travelling, time is set at naught by call people. and wireless telegraphy. Nations can learn to be propulated and wireless telegraphy. each other as they never could in the past, and we sold knowledge come respect and the possibility of to that of unity. Think of the movements having unity as the aim—the Peace Movement, the great Internative links (Councils representing various activities to which the w gates come from all parts of the world; that the deve significant gathering held some two years ago in Lord wild the Inter-racial Conference; the rapid growth die tur Theosophical Society, having a belief in university le brotherhood as its sole test of admission. The ideal can brotherhood is the enduring element in Socialism, in the socialism is the basic truth of Democracy, though now so or pintus laid by falsehood that it is hard to discover Chalden What is the significance of all the activities, it was that the British Empire is destined to fill in the Toppear sketch drawn by Rome, and bring about a real broke long hood of nations and of classes? And thinking this lay be may hold the opinion that the turn of the spiral a yet complete, and that our Empire has further great in the court in th in store before the coming of old age.

Following up this line of thought history takes at the characters. more cheerful aspect; the sense of futility, of more sense of series a circle, vanishes. If the work of past nations is the wor up and carried to completion by later ones, we say the

the evolutionary force, if you put it that way, or the will the evolutionary force, if you put it that way, or the will MBR 1913 the evolutions His universe to its destined consummaif you put it another way, is working ever uptet mids. If we could see far enough backwards, far forwards, doubtless we should see the work of that have ever been, taken up and enriched prompt brought nearer to perfection by some succeeding cale people. It is true that the beauty of Greece remains in later times evolved a dw goal order comparable in dignity and spirituality with of which we catch glimpses in ancient India; that is the records left us of Chaldaea and Egypt we have hats of scientific knowledge and of mystic lore that by world has not yet recaptured. But cycles are at the every duration; and in the infinite number of original movements making up the world's progress, turn of the spiral is sometimes short, sometimes my long. Certain it is that nothing is lost, though cannot manifest at once; and in the fullness of m, who can doubt that the beauty of Greece, the initiality of India, the hidden lore of Egypt and Chaldrea shall appear once more, enlarged, enriched, s, i nearer to perfection? And as it does not yet what man shall be, our argument implies that in blong journey to the goal of evolution, whatever that by be, all the movements which we know as history appear and disappear many times as the spiral upwards, each reappearance marking a turn in belong ascent, a stage nearer to the ultimate truth and kes deflection.

So we need not be depressed, if, when we ask of whereabouts of Assyria, Greece, Rome, question is evaded or answered in a

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pessimistic vein. For we have our answer. But have we answered the problem set by apparent retrogression by the existence of those social conditions in the world leading nation which called forth the just condemnation of thinking men of such different types as Dr. Allred Russell Wallace, and the Rev. R. J. Campbell?

Setting aside for the moment that special problem let us see what apparent evil and retrogression at considered from the point of view of special progress When the evolutionary force has carried a movement to its destined height, it withdraws from it gradually and disintegration sets in. Naturally enough the who have identified themselves with any movement who have become accustomed to a certain environment ment, regard the passing of the old order with retent and see retrogression and decay. Could the Roma when his great civilisation was shattered by unout barbarians, see anything but a turning back of the wheat of progress? Yet the future lay with these same be The Roman civilisation had done its work barians. and a new one was to be built. The form was broken up, and the life-force passed on to the building up of new form. Or to take another illustration. With miss misgivings must the men who made the "sparing times of great Elizabeth," when England was a "last of singing birds," and throbbed with great hopes aspirations, have viewed the oncoming tide of Puris ism, with its harsh views of life, its stern contempts art and culture. Yet the Puritan Revolution necessary work to do, a work as great, if not so attraction to as that of the Elizabethan poets and dramatisis again see the again, see how those who were moulded by the control victorian that Victorian theology despaired of the young general

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which, under the impulse of the new scientific spirit, which, under sensitive imagination and broader humanity, discarded the terrible, and to us blasphemous, beliefs in eternal punishment and hell fire and an angry God, in elemant to believe, in the interests of a liberal inrepretation of the seven days of creation, that God put fossils in the rocks to puzzle the geologists.

We are far enough from that time, though the early Victorian theology still survives in many places, to realise how necessary was the breaking up of the old forms that new and better ones should be built. was a very evil thing to our grandparents. It appears then that what we call evil and retrogression consists in the breaking up of the particular form with which we bye been associated, We travel with the increasing force ba particular point in the spiral, then the force turns ad travels apparently in the opposite direction, and we cannot realise that it is bearing humanity with it back b the same position on a plane higher up. We can realise that this is so of the past, but it is hard to talise it of the present, of the forms with which we are associated. How hard it is, we have lately seen delightfully set forth in Arnold Bennett's play 'Miletones'. This process of the building up, and the up of forms is repeated in the life story of trery man, who is born, comes to maturity, grows old But though man shrinks from death, the have said that death is the gate of life, and so we be in the larger processes of history.

Touching our own social evils, the unrest and tault of the larger was to-day may be interpreted as the tall of the breaking-up of an old social order. As natter of historical fact we have had no social

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order since the Wars of the Roses dealt a fatal blank at the Feudal system. Feudalism has been dyings England ever since, and to the making of a order many new factors have come, notably our great and increasing noward industrial growth, and increasing power over natural resources. In our efforts to solve our problem social reconstruction we seem to have got into; dreadful muddle; we have as the Rev. R. J. Campbell puts it developed our resources mistakenly, guided by the spirit of materialism. Feudalism was no ide system, still it established human relations between classes, while we have merely class antagonisms. The lord owed protection to his vassals and they owed him service in return, and in the great baronial hall within common dining-table we have an indication of the ite of brotherhood. It is true that the idea of brotherhood expressed by the Feudal system would be most w acceptable to modern Democracy which regards brother hood and equality as synonymous terms, but it is just this confusion of terms which has led to the many blunders of the democratic movement; blunders while as their evil results become increasingly apparent, at undermining the general faith in Democracy as the solution of our social and political evils. For brother hood implies differences of age and capacity. Can be members of a family be all of an age, or have they equal or similar gifts? No, in a family the must care for the younger, the strong protect the well and it is this idea of brotherhood, which, becomes stronger among us as the wealthy and cultured realing increasing! increasingly their responsibilities towards their fortunate fellows, will, when the turn of the spinish complete complete, bring about a reincarnation of the human

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relationships of the Feudal system enriched by the relationships of the intervening centuries.

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experiences of the spiral movement we call evolution? Its the idea of the spiral movement we call evolution? Its the idea of the spiral movement we call evolution? Its the idea of the spiral movement we call evolution? Its the idea of the spiral movement in a straight line does not. We know idea of movement in a straight line does not. We know idea of movement in a quarter of a century after the interpolation of Darwin's discoveries, men applied the publication of Darwin's discoveries, men applied the evolutionary hypothesis to many departments of knowledge, working on the assumption of a steady upward advance in a straight line from crude beginnings to large results. Invaluable as this work proved for thure progress, logic, working from a false premise led them into positions which have proved to be quite untenable as more facts came to light.

It would take too long to review even the best hown of false conclusions of the last generation of mentific workers, conclusions which the present meration is by degrees abandoning. I mention only by way of illustration the theory of the comparative aythologists, who thought that they had found the seed the mighty tree which is religion, in the nature-Totship of primitive man, and traced back all man's mortal longings and beliefs, all the experiences of Tystics and Saints to the fear-inspired superstitions of Taking a broad view, it is safe to say that the scientific materialism of the last generation was the result of a mistaken idea of the method of pro-Coming into contact, as we often do, with teas which the large section of society to which the Which represented the advanced thought of fifty hears ago have just filtered down we can realise how and how deep rooted that materialism was.

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Who does not know the type of man who quote and thinks himself up to the type of man who quote t NOVEMBER Huxley and Haeckel and thinks himself up to date Huxley and are more things in heaven are more things in heaven suggest that there are more things in heaven and early his philosophy? than are dreamed of in his philosophy? The day papers contained an amusing instance a short time at You may remember that a prominent Wesley clergyman, at the recent annual conference of the denomination, had the temerity to suggest that, as total learn is so vast a thing, our ideas of religious truth, like ou ideas of scientific truth must be subject to the la of growth. In the excited controversy which the tremendous statement evoked, a correspondent in daily paper quoted S. Paul as an authority, when upon he was promptly taken to task by an enlightend man, who poured scorn on S. Paul as an authority for anything, suggesting that he was all very well for the primitive times in which he lived, but the we live in an enlightened age, and two thousand year of progress have made us so vastly wiser the S. Paul that only the foolishly old-fashioned would dreat of taking him seriously. That instance is a string example of the common assumption that by the la of evolution the latest results must be the best, and that mere lapse of time involves all-round superiority is reasonable to believe, as probably all of a said many things that applied only to his own age, notably his views on the work question of his time; it probably never entered the head that such sayings would be regarded as directions of the saying as directions of the commands for all time. It is true that we might prise him with telephones and phonographs, and the had no least time. It is true that we must be trained to the had no least to the had no least trained trained to the had no least trained trained to the had no least trained t he had no knowledge of airships, or even of trains, to

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the conceit of ignorance could imagine these other the small things compared with the knowledge of the who could say, "For me to live is Christ, to die is and know what he meant by it.

Does the idea of spiral progress need in addition to is power to explain facts the support of great names? Someone with a knowledge of the history of philosophy some could deal adequately with that line of argument. I can only say that I believe the idea of a progressive movement to be as old as religion. Certainly it is to be found in the ancient Hindu religion and history sonly repeating itself as the idea reappears among us. har as I know, James Hinton was the first to express the idea in England. More than fifty years ago he mote as follows:

The idea that that only which is bad needs to be normed, superseded, done away with, is perhaps the greatest indiance to our progress in every respect. We must learn bee that everything, the good and necessary just as much as sy other, requires to be reformed and superseded by the mosite when it has had its day; that, in truth, everything tatis, is good and needs to be replaced by the opposite because is good, and has therefore prepared for the opposite; that Mess is spiral, and all things are unipolar and demand their moite. To recognise this thoroughly and wisely would put complete end, it appears to me, to all the intellectual errors e lat / tat oppose progress.

So the philosopher expresses the idea; does not the Met mean just the same thing when he says:

The old order changeth yielding place to new, And God fulfils Himself in many ways, Lest one good custom should corrupt the world.

Yes, surely this great idea is true. We cannot look a tree or a plant without seeing an illustration of Are not all leaves and regular order on the trunk or stem, followspiral winding or the windings of two interlaced

spirals? Can we think of a quality that has not a spect? Foolhardiness reare NOVEMBER upper and lower aspect? Foolhardiness reappears ? the turn of the spiral as courage, knowledge as wisdom.

The idea is as inspirit desire as aspiration. The idea is as inspiring as it true. Almost it seems that we might say as the equivalent of the statement, progress is spiral all thing reincarnate. Nations reincarnate as we have seen. is difficult for those to whom the idea of reincarnation is a belief, to hold back from the deduction that the who made a nation in the past reappear at the appoint time to carry their work up to a higher point. Whether you think this a fair deduction or not, the idea of spire progress remains an inspiration. With this key history the world ceases to be a vast cemetery of nation Like the children in 'The Blue Bird,' we see the tork disappearing, and to us, asking in glad surprise, "When are the dead?" the answer comes, "There are no deal"

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By K. F. STUART, F. T. S.

"CHERCHEZ LA FEMME" is the cherished tradition of criminal departments. Police inspectors and private detectives, to whom the daughters of Eve are the mothers of mischief, make use of the phrase to give utterance to their hereditary belief in woman as the origin of evil. We readily admit that, by virtue of a certain elusive quality, which may be termed the power of suggestion, woman is not infrequently the instigator to crime. This, however, is only half the both. The same quality makes her the inspirer to deeds divalour and virtue, but the public mind is still so little acquainted with the laws of true perspective that it has bever yet occurred to anybody to quote the phrase in connection with woman and the production of anything and.

Is there a painful scandal public or private? Cherchez la femme," says the man in the street knowingly. "Cherchez la femme," echoes the man in the complacently. How great their mutual amazement, at Agra or Benares, to pause before the mournful glory the Taj Mahāl, or linger in the learned precincts of Imme" We fear no royal patron has so much as

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murmured it at the laying of the foundation stones those great palaces of pain we call in the West our city hospitals; but both the eastern monuments to at and culture and the western tributes to philanthrop are laurels laid at the feet of womanhood, man's witness to the world without of woman all glorious within his acknowled response to her inspiration, his acknowledgment of her devotion. Without her it is doubtful if they would ever have arisen to bless the world with the triple gin of beauty, knowledge and healing. Let women point their detractors to such monuments. What is early, Victorian tittle-tattle, the scandal of clubs or the censure of drawing-rooms to women whose own works praise them in the gates? Nor was there ever a more eloquet reply to evil-speaking than well-doing.

There is moreover a permanent Court of Appel from the verdict of any particular day to the judgment of posterity. Women may await with patience the time when the world will wish to inquire more closely into the personalities of some of those world-awakeners who brought about the abolition of slavery, the reformation of prisons, the skilled tending of the sick, the diministration ing of drunkenness and vice, the spread of education the passing of the 'Married Women's Property Act,' by rescue of young children from crawling upon all four as beasts of burden in the coal-mines, the reconciliable of rival religions, the recent revival of spirituality both hemispheres, and many other such-like things. society formed to inquire into these matters matters appropriately adopt as its device the legend "Charter la femme".

Meanwhile something may be attempted even in the solution of a short limits of a short article. Let us 'seek woman', not so the

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cause of crime but as the agent turning men to righteous-We shall then witness her extraordinary powers 1888. We shall see how a cerdisuggestion force of hers is pent up in a frail body. Often it is handicapped by poverty and social obscurity or by conventional restrictions; yet this spiritual force shake off every fetter to give so mighty an impetus the moral evolution of the world that the impulse lasts even for centuries.

Who but Sīṭā is the well-spring of inspiration to Hindu womanhood? The bride of Shāh Jehan reigned in the house of her husband, but Sīṭā—where in all the history of the whole world will you find such a Queen d Hearts? You question if she ever lived? There werns to be pre-historical foundation for the existence of her father Janaka, King of Koshala, and as to Sītā, why according to the Hindu chronicles she died eight hundred thousand years ago, but she is more alive at this moment han any modern maiden—she is inextricably interwoven with the fabric of Indian life. The hand of Sia is like the head of Charles I, which you will remember could not be kept out of the memorial.

Do you doubt this? Walk with some Indian lady hend and, as you talk, try to keep Sīṭā out of the onversation. You will fail. Do you so much as catch Nur raiment in the sea-prickles-

"Beware!" your Indian sister will instantly "Beware of the whiskers of Rāvaṇa!"

"Ravana!" you repeat irritably. What in the Ment? D. anybody's whiskers to do with your predica-But you are soon abashed by a superb smile of superior wisdom:

Rāvaṇa, who ran away with Sīṭā!"

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Then you give it up, for you perceive plainly this is a world of Māyā in which you are only part of the state of the illusion, whereas Sīṭā is a supreme reality, an electrol verity. It is for love of Sīṭā that the Indian works scorns to make her life a pleasure-chase, setting by footsteps firmly on the road of renunciation. Western women in their nervous restless lives sometimes thin wistfully of Sīṭā, so safe among-

The immortal dead who live again In minds made better by their presence, live In pulses stirred to generosity, in scorn For miserable aims that end with self.

India gives us the adoring wife, but we must be to the West to find that flower of humanity-its maile hood. But for early marriages, what might not look maidens have been?

"I would have the men pure and the mailer brave," said a holy father.

"Surely the maidens pure and the men braves lou what you would say, good father!" corrected a critic

"No," was the reply, "Nature has done that ! meant what I said."

Then if courage be the crown of maidenhood, k hring France be proud of her maidens. She does not only boast 'The Maid' of all history; she has other daughters stranger worthy of their illustrious sister. Take for example how that demoiselle d'honneur of Marie Antoinette, when the infuriated rabble that sought her sought mistress in the Tuileries burst tumultuously into ante-chamber and broke the bolt of the last batter thrust her slim arm into its place to make a month of the for the Queen's escape. Nor is she the last of the remarkable remarkable maidens. In the heart of the Pyreness sorrowful sorrowf sorrowful spectacle takes place almost daily.

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folk, helpless guests in the Hostel of Our Lady Pain, lie on their couches in the open square, awaiting pan, he of the Host. Simultaneously a colossal of the the passure of friends and sympathisers ascends the bood sweeps of steps that conduct pilgrims to the portal Our Lady of Lourdes. From England and Germany, ng her Switzerland, Austria and Italy, they come, ask with his candle and his psalter book. Now the Onorous Spanish, now the guttural German, takes up the Kernal chant: Ave Maria! Ave Maria!

Sometimes you will see pilgrims rise from their kds, or fling away their crutches, and rush to bless the Madonna and to kiss Her feet. Some speak openly of laider. piracles. Others talk cautiously about "a consensus of bought power" and the "action of suggestion upon the shoonscious mind". Nobody denies the existence of aides bousands of discarded crutches. "Seek for the woman." raves lou find a simple Pyrenean maiden. As she knelt m the mountains, she received a commission from ritic. hat he Queen of Heaven. "The place she knelt upon was by... the waters were healing... there was to be a od k drine... a Church must be built... signs should of the Madonna would bestow a blessing." Arange tale to have to tell to nineteenth century France. bow absurdly it must have sounded in the mouth of an , mb Morant, moon-struck, poverty-stricken peasant girl. thodoxy did its best to stop the movement, but tither the dissuasions of Pope and Cardinals, nor the deers of agnostics and sceptics, could daunt the 'forstandard of Bernadette and, in short, there 10M22 the Church of her Vision, three tiers of based on a great basilica above the waters of miraculous source. Thirty Archbishops presided

meekly at its consecration. In France "l'homme to spirit pose mais la femme dispose!" Truly a Maid of Design the s

"I will that my ashes rest upon the banks of the label. Seine among the French people that I loved so much wrote the Man of Destiny. But was it the Prest is the people that Napoleon loved or was it a certain phants the —a goddess called La Gloire? One wonders, for the Penin French people seem indifferent to their departed Love and but they all love Bernadette-Bernadette, who on went braved the ridicule of the most agnostic nation in the miles most materialistic age and is still a living factor in the pe in lives of thousands. To her, as to many women, det 10 de is only the beginning of their life-work. She has mix the Ed the grave a pulpit from which she, "being dead, it speaketh" to the French people. You may bun; withe maiden or you may bury her, but you cannot bury sie movement, and as to the maiden—she will rise agai source But ah! how black to Heaven is man's ingratitude! Heave abandons Sīṭā to years of lonely exile, Hypatia he iza kiwe in pieces, with devouring flame and suffocating smile co he silences Joan of Arc, yea, and with a sword he era lee m pierces the soul of the Blessed Virgin.

Would you seek the woman in Spain? Your not go far. At Barcelona you already come with the statues and portraits of Isabella the Catholic her in the dark hour of his despair came Christopher Columbus. Strange freak of fate for this local advent adventurer to find a sister in the Queen of Cast and Scorned Scorned and condemned by Church and States T future prospects must indeed have looked hope than 1 None the less Isabella stood his friend. Isabella stood his friend. her jewels to obtain his ships, and upheld his sint

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met, spirits till those last moments when she stood upon grits till those last moments when she stood upon less, the shore to bid him God-speed in his hazardous entermost. May we, without léze-majesté cry: Bravo,

In Spain Columbus is the national hero, but Teresa In Spain Columbus is the national hero, but Teresa In Spain Columbus is the national hero, but Teresa In Spain Columbus is the national hero, but Teresa In Spain Columbus is the national hero, but Teresa In Spain Columbus is the national hero, but Teresa In Spain Columbus is the national hero, but Teresa In Spain Columbus is the national hero, but Teresa In Spain Columbus is the national hero, but Teresa In In Spain Columbus is the national hero. The national hero is the national hero is the national hero. The national hero is the national hero is the national hero is the national hero. The national hero is the national hero is the national hero is the national hero is the nationa

Italy contributes another of these moving Spirits.

bun the property of Siena—not to be confounded with her namethe property of Alexandria—the Italian maiden, now, we are
seed the property of the fourteen most helpful saints in
the property of the service and Savonarola. She rendered
the property of the exiled Popes she proved a successful
the matter of the exiled Popes she proved a successful
the matter of the exiled Popes she proved a successful
the matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola. Gardthe matter of the exiled Popes she proved a Savonarola.

Her letters are addressed to Kings, Popes, Cardinals, conventual bodies, political corporations and private individuals. Their historic importance, their spiritual fragility with Petrary value combine to put their author on the language is the purest Tuscan of the golden age of the pure of the golden age of the spiritual counsel, domestic advice and the subject.

The subject is fascinating, but we dare not linger Blizabeth of Hungary, whose apron full of roseinspired the artist as Beatrice has inspired

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the poet; nor yet upon "the little Wilhelmina of almost the wind of almost the makes such has been such as the s the poet; not yet too sharp wits," to whom Carlyle makes such handson too sharp wits, in his life of her brother Fred acknowledgments in his life of her brother, Frederick to Great. There remain still England and America to the control of th

The names of Elizabeth Fry and Florence Night gale are household words wherever English is a mother tongue, nor were either of their public ministries limit to their native land. Elizabeth Fry made severale tended tours, in the course of which she visited French Victor Swiss, German, and Danish prisons, and before her deriver she saw the adoption of many reforms. The English are a compassionate people, and perhaps had they choose a companion Saint to their S. George, to would select Santa Filomena as the poet has rechris ened our "Lady with the Lamp".

One instance of the courage of English mails ler hood may fitly be given. The authoress of The Rose Imp mender fell victim to a grievous malady in her tweety men second year.

When first she could no longer go about she into But failed, she wrote with her left ... her sight went and dietated dictated ... Such the dire conditions under which the mender was finished-

America gives us a marvel of patience and persent ance in Helen Keller, born deaf, dumb, and blind but the possessor of a B. A. degree. One more example of the possessor of a B. A. degree. from over the Atlantic. Eighteen years' resident Cincinnati had familiarised the authoress of Unchild Cabin with every detail of the slave trade. a book should ever have been completed amid portal ill-health ill-health and domestic duties seems little story miraculous. Her manuscript lay upon the bits and domestic duties seems little specific duties seems lit

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tesser, and was written a few words at a time in washing-up and property besser, and a time in between washing-up and preparing the next meal, often with her baby in one hand and her pen in When published it had a phenomenal be other.

Was translated into twenty-three languages and

Ministers in E ca to be god by all the Prime Ministers in Europe. It was reduction of slavery.

It seems impossible to put any limits to the influence of one simple woman. When Queen eral er Victoria passed over, an obscure Japanese journalist French omplained of loneliness in the columns of a Kioto er deat wmal. Exactly in what way the great gentlewoman English ! they had imparted to him a sense of companionship it might te, to be difficult to say, but had she not that touch of e-chis nature that "makes the whole world kin"? She was universal sister. Would that a double portion of mails ber spirit might descend on the women of the Empire she once ruled! Good women, kind women, mentiful. Their private charity is often wonderful. lady Bountiful and Madame Liberality go hand in hand. e ions But great women? Why is a great woman so much a phenomenon of Nature than a great man? You what constitutes a great woman? What has Sīṭā
common with Victoria, Helena Blavatsky with Beecher Stowe, Bernadette with Santa Filomena, but with Annie Besant? Only their womanexample and their public spirit.

A very illuminative conversation took place recently between a noted alienist and an old abbé; the great cle Ind lecialist was full of impatience: hat si

"Bah! Monsieur l'abbé! Do not speak to me of POTE !! Lane d'Arc. Hysteria! Neurasthenia! Come to the Mysteria! Neurasthenia: Come d'Arcs!"

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The abbé elevated his eyebrows.

"Indeed, Monsieur," he replied politely, " lave given us back Alsace and I. which of them has shown In other words, which of them has shown any practice and here. patriotism, for it is not her visions and her voices to have immortalised the Maid of Orleans. It is her published

We hear much in these days about "Universe of the Brotherhood," whether as sentimental theory from the pulpit or scientific fact from the socialistic platfor den The universal brother has 'arrived,' be he Briton, Bahi or Burman. But his counterpart, the universal sister ister where is she? How the wheels of her perambulat looke loiter! It looks as though she were not born yet, by looke how long will Feminism stop short of Humanism Mari You talk of universal service from men in time of wal Why not a universal service from women in times peace? "I would have man master of himself that be may be the servant of all," wrote a great statesmin of a If this be the goal of manhood, then to be mistress a pl self and servant of all is the twin goal of womanhou lace Every woman must not only recognise but reall and herself as member of the Commonwealth and serve as of the State. To be mistress of self and handmaid thin all is the great enfranchisement of women, of which no Government may deprive them. Government of a prevent your being happy; it cannot forbid your being good. It may refuse to admit rights; it cannot rest duties as contraband. You will wait for the power the the vote? But why wait? any woman worth her san worth can make her own power. What can she do? one simple yet ghastly thing—take War. Rushing Land pointed out that "if war only broke the china on ly

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wwing-room tables, no war would last a week". by little to gain by it beyond dead men's shoes, and have certainly everything to lose. Let women gise and put an end to war. Take another public when Education. If the care of the child be not a ractic ces the moman's work, what is?

Quite recently in India a large meeting was held nivery the subject of Education. It was attended by huntomb deds of men and one woman. Anglo-India will soon lattor Wentify her, but are there no more?

Surely she must be on her way to us, the universal , Bahi siter of our dreams. Has not the poet told us how he abula looked into the Heavens and longed, and longed, and yet, be loked, and how at last, in answer to his ceaseless Ave nanisni Maria,

> The blessed damosel leaned out From the gold bar of Heaven.

that bal And even as the poet, one day we shall wake tesmi wand find her, the universal sister—a woman with stress | planetary patriotism, that makes distinctions of and creed, colour and caste, seem childishness, really and war a squabble in the nursery; a woman whose serve are opened alike to the howl of the animal, the dmails spling of the prisoner, the calling of the sick, and the twing of the child; a woman who bears on her brow ent a invisible name that nobody sees and that every one the name of Help, who is at once a maid of all door majesty to play at precedence with her next door In her social ministries, the universal ner social ministries, the who halts to her, he would limn her arms encircling the globe. tel one who has seen her speak:

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It was the terrace of God's house
That she was standing on,
By God built over the sheer depth
In which is Space begun;
So high that looking downward thence
You scarce could see the sun.

"I wish that he were come to me,
For he will come," she said.
"Have I not prayed in solemn Heaven
On earth has he not prayed?

"Yea, verily; when he is mine
We will do thus and thus:
Till this my vigil seem quite strange
And almost fabulous;
We two will live at once one life;
And peace shall be with us."

O woman, does man still blame you for his Paradise Lost? You shall open to him the gates of Paradise Regained.

K. F. Stuart

The idea of self-denial for the sake of posterity, of practive ing forests that our descendants may live under their shall or of raising cities for future nations to inhabit, never, suppose, efficiently takes place among publicly recognized motives of exertion. Yet these are not the less our data nor is our part fitly sustained upon the earth, unless the respective of our intended and deliberate usefulness include, not only companions but the successors of our pilgrimage. It lent us the earth for our life; it is a great entail. It much to those who are to come after us, and whose names already written in the book of creation, as to us; and related the property of the property o

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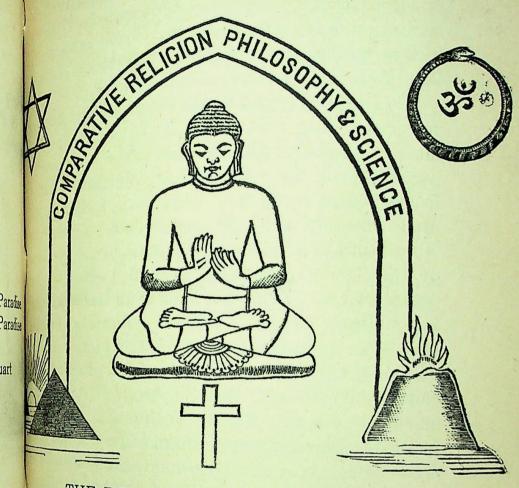
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THE RELIGION OF THE SIKHS

IV

Govind Singh and the Preservation of Sikhism

By DOROTHY FIELD

has been necessary to consider at some length the lives of the nine Gurus who preceded Guru Covind Singh—the last and greatest of the Sikh mophets. The history of the Sikh religion is so closely The history of the Sikh religion is so up with the development of its doctrine that it is

impossible to separate the two. As a feeling of a death agonism spread among the Muhammadans, wattle gas tendencies grew up among the Sikhs, and gradul that became part of their religion. The Moghul rulers of their responsible for this

Fearing any power which seemed to threaten the fanction of the fanction supremacy, they encouraged the fanaticism that we give h inherent in their Muhammadan subjects, and thus persecution of the Sikhs began. Whereas Nanak, to make founder of Sikhism, had been very friendly to the whole Muhammadans, and had made a bitter attack on the TASS 6 Hindus, this state of affairs was gradually reversed, at 10 mag by the time of Teg Bahādur it had actually become that " possible for a Sikh Guru to offer himself as a many sihs in the Hindu cause. This Guru, ninth in succession the Gu from Nānak, finding that Aurangzeb was seekings and to destroy the Hindu religion by force, determined types embroil himself with the Emperor, and thus district work attention from the Hindus to himself. He thenty lishul, hoped to give his countrymen some respite, and at the W same time to create an opportunity for proclaiming by Gwind purer doctrine. This sacrifice involved a cruel deal ready which Teg Bahadur fully expected, and which ato an refused to escape by recantation.

will be remembered that the martyrdom medge Arjan, the fifth Guru, had given a great impetus io warlike tendency of the Sikhs, and that his success bad had surrounded himself with an army. These results with an army. were infinitely greater in the case of the death of the Bahaden Bahādur, and they came just at the very moment in the sect was the sect was in most danger of extermination. individual actions sometimes affect the history of the continents and the continents are the continents and the continents are the continents and the continents are continents, and by them great causes stand or fall Bahādur makes history as it is to-day.

Teg Bahādur makes history as it is to-day.

The failing saved the Empire for the British. The failing saved the Sikhs was thereby restored, and Govind with his father's death in mind, accomplished with his father's death in mind, accomplished to get known.

He first proceeded to collect an army, and to make his position as strong as possible. Every disciple to the pho came to him was taught the science of warfare and onthe pass enrolled as a soldier. The Guru himself became of an amount of the photographic of the special pass of the speci

When the Sikhs were assembled on a certain day, wind Singh drew his sword, and asked if any were lead to die for him. Five were found willing to do so. The putting these to the test the Guru poured water an iron vessel, and stirred it with a khanda, or lead to sword. He then repeated his Jāpji, the lead to Nānak, Amar Dās Ānand, and other complete swing them five palmfuls of the water to drink, sy sprinkling it five times on their hair and their lead to repeat Wah Guruji ka Khālsa; the long hair (Kesh), a comb for it (Kangha), a sword

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(Kripan), short drawers (Kachh), and a steel brack (Kripan), She Khalsa had now definite the Khalsa had now definite showing that the Khālsa had now definite religion power. In the Guru's words: "The Khālsa is the Khālsa; there is no little and the Guru is the Khālsa; there is no different

Govind Singh then sent to the hill chiefs at Rājās, beseeching them to strengthen themselves by provident means of this ceremony against their enemies, be dealt spiritual and material. They replied: "How can me who are weak like sparrows, overcome through you with baptism the powerful enemies of our faith, who at nies, strong like hawks?" "I will make," replied the Gur, No F "humble sparrows, by virtue of this baptism, beatty and aggressive and powerful hawks, and then call my me toub Govind Singh." This prophecy has been amply & swore filled. The Pahul has been described by a Sikh with injun as the "incomparable miracle of India". It is certain the B an astounding fact that Govind Singh by this meet prom did succeed in reclaiming a vast outcaste population He converted men supposed to be unclean and pollute make from their birth into exceptionally fine types it eating humanity—brave, self-respecting, upright and learly regul warriors. Countless pariahs and outcastes, in definitions, of age-long prejudice and conservatism, were recent when into the Sikh community, where they were on the terms with all other baptised persons, of whatever the water that the water than the water that water the water than the water that water the water than the water that water the water than the water than the water that water the water than the water that water that water that water the water that water that water that water that water that water that water the water that wat They all showed bravery and charity one to another them. fighting side by side and sharing a common meal

Govind Singh then laid down very definite rules be observed by the Khālsa. Besides taking the bapts they were battle. in pre they were to regard themselves in other ways at tinct, thought it tinct, though they might have dealings with every

THE RELIGION OF THE SIKHS

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They were to bathe every morning before dawn, chant They were of the Gurus, meditate on the Creator, share the hymns of the disregard caste and the contract of th he hymnon meal, disregard caste, and believe in the The Rahiras were to be repeated on the evening, and the Sohila at bed-time. peiher to smoke nor to drink wine, but they might get flesh-food—with the exception of that of the cow provided that the animal had been slain by one blow provided by a Sikh. No Brāhmaṇa priests were to be employed in domestic affairs. Sikhs might only marry an We within their own community and according to Sikh nies, and a special burial service was also to be used. Mo Hindu pilgrimages or ceremonies were permitted. eatt and Sikhs were bidden to assist one another in time of y max touble. Loyalty to the ruling sovereign and to the word were insisted upon, and at the present day an injunction is added at the time of baptism to be loyal to WILE the British Government, which the neophytes solemnly meza promise.

It will be noticed that a large number of these rules whe for strong physique—such, for instance, as the Olluta sting of meat, the wearing of long hair, the practice of pes al regular bathing and early rising, the regular use of ams, abstinence from wine and tobacco and from ecein whealthy and exhausting pilgrimages.

Govind Singh repeated the prophecy of his father oncerning the coming of the English with still greater These words are full of interest to-day:

What God willeth shall take place. When the army the Muhammadans cometh, my Sikhs shall strike steel on the Khalsa shall th The Khalsa shall then awake, and know the play of arms the Khalsa shall be partners and future his of arms the Khalsa shall be partners. present and future bliss, tranquillity, meditation, and divine howledge. Then shall the English come, and, joined by the English come, and, The holy Then shall the English come, and, joined by as well in the East as in the West. The holy

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Bābā Nānak will bestow all wealth on them. The Roll nossess great power and by force of arms take possess. Bābā Nānak will bestow an wealth on them. The English shall possess great power and by force of arms take possess of many principalities. The combined armies of the English and the Sikhs shall be very powerful, as long as they with united councils. The Empire of the British shall value and they shall in every way obtain process. NOVEMBR with united councils. The Linguist of the British shall value increase, and they shall in every way obtain prosper wherever they take their armies they shall conquer thrones on their vassals. Then in every house is Wherever they take their vassals. Then in every house skip in every house religion, in every house skip. bestow thrones on their vascalistic in every house she wealth, in every house learning the English shall relieve be wealth, in every house happiness. The English shall rule in: long time.

The Khālsa grew rapidly in strength, men of even caste, or none, flocking to the Guru's standard. The Sikhs were involved in many engagements with the Muhammadans, and were frequently worsted, but the phenomenal courage made them fight to the dear against tremendous odds, and their physical strengt soon became famous. Upon the death of the Emperal Aurangzeb their political position improved somewhat and Govind Singh was personally on friendly term with the Emperor Bahadur Shah before his own deat came in 1708. He died as the result of a would bere a Muhammadan. No successor wa received from appointed, since the Khalsa was now firmly established Govind Singh declared that the Khālsa and the Grand were an embodiment of his "mental and bodily spirit" which he infused into them. He also said by wherever five true Sikhs were assembled he would be in the midst of them. They might baptise absolve any sinner, for they should be "priests of priests".

Besides his great work for the consolidation of the sect, Guru Govind Singh was a fine poet. Helet how hymns, which break away somewhat from those his produced by the somewhat from the break away somewhat away so the break his predecessors. In the Granth, compiled in the name after his death, there are several new elements

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Dotrinally, the Guru was of a more mystical turn of mind potrinany, and reverted somewhat more to his predecessors, and reverted somewhat more to han his produce of Hindu Pantheism. Then again, the hymns the attitude of Hindu Pantheism of the again, the hymns be all to warfare and in praise of the sword were new, were calculated to inspire bravery. New names were given to God, such as All-steel, All-death, Greatgeel, Great-death, and so forth. The Guru also made more distinct claims for himself and for his mission. In his own account of his spiritual history, he says that he f every was performing penance on the mountain of Hem Kunt when he attained Nirvāṇa. God then besought him to assume birth, saying: "I have cherished thee as my on and have created thee to extend my religion." Realising that the world was going astray, Govind Singh then took birth, declaring: "Recognise me as God's servant only; they who call me the Supreme Being shall into the pit of hell"; but in another place he says: "God and God's servant are both one; deem not that bere is any difference between Them."

The subsequent history of the Sikhs is well known. Their gradual welding together into a great nation, which became master of the Punjab, is a matter of common knowledge. Ranjit Singh recognised fully he prophecies of Teg Bahādur, and remained always the best terms with the English. During his letime his wisdom was fully rewarded, and it was after his death that the words of the Gurus were temporarily forgotten. In their thirst for warfare the the City involved themselves with the English, but after by the distribution of the line was were over their allegiance was restored to the doctrines of their religion. It would be vain to attempt to enumerate the countless examples of selfenumerate the countiess example in the British cause that have since been made.

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The prophecy of Teg Bahādur led the Sikhs to Delli mess and was the war-cry during the assault; and since those dark days it has continued to identify Sikh interest

From the foregoing survey, then, we may sale, say that there is nothing in the history or theology of Sikhism to warrant its discouragement in face of every dictate of good policy. On the contrary, the more it lave studied, the greater do its claims on our attention king appear. We see how we owe to it the saving of our Gove Empire; and with increased knowledge of these facts gratitude should have some real weight with us. The list that sentiment has not hitherto influenced our action and t is deplorably evident. We are responsible for is thels decline-not passively, but actively: not merely through though neglect, but through definite blundering. Let us on inor sider for a moment what we have actually done for the wigh faith that led the army at Delhi.

We gave to a German missionary the task of continuous translating the Granth Sahab—the "visible body of the Gurus". This man, a Swabian by birth, was in the F employment of the C. M. S., and had been sent as blion missionary to Sindh. He went to Amritsar, where priests had assembled to assist him, and smoked in the half presence of the sacred volume, knowing full well have tobacco was forbidden to Sikhs, being termed "world" filth". The priests fled in consternation at this inst and the missionary could only get assistance from half-educated and unorthodox Sikh (termed luchanted loose loose character), who worked with him for about year. The result of these labours appeared at Multiple in 1877 in 1877, entitled The Holy Scriptures of the Sikhs contained by contained but four of the thirty-one 'rags' or must

THE RELIGION OF THE SIKHS

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of which the Granth is composed; and this MBER measures, was full of inaccuracy and mistranslation. The English was frequently unintelligible, and much ethos | The Dilgioum was introduced. The religion was belared to be powerless to extend morality, and to declared no standard of virtue. Har Govind was said b have misappropriated money, and Govind Singh to bave offered a human sacrifice. All these statements bing totally false, the Sikhs immediately petitioned the ention Government to remedy the error. They said that they of our that those in authority were not aware e tacts but a great insult had been offered to their faith. That and that they could not cite a thousandth part of the for is thels and misrepresentations. These representations. bough formally made many times over, were either rough inored, or met with the reply that assistance should be 1S COOmight from native priests or princes. It was not until for the that a loyal-hearted Englishman realised the ask dominued injustice, and, upon earnest representations of the lade by Sikhs, gave up his post as Divisional Judge in in the Punjab to undertake the work of accurate transt st kion. By this time the labour had greatly increased in when difficulty. The dialects of the Granth were very rapidhaltering and disappearing, and the Gyānis dying out. lay journeys had to be taken to remote parts of India sometimes for the elucidation of a single phrase. Valuable manuscripts were bought up, and printed Proofs circulated throughout India for comparison and Offiction, and as many Sikhs as possible were given he as many Sikins as possible as Amritsar for the benefit of their criticism. The opinion of Sikhs themselves was in all cases The book occupied sixteen full years, apart previous preparation, and it accomplished a task

which, a generation later, could not have been done at appeared in 1909 recognition was a relief When it appeared in 1909 recognition was at one follower that Sill of the state of requested of the Government, in order that Sikhs mid will be the Rulers were interested in their will will be the Rulers were interested in their will will be the Rulers were interested in the rest of the Rulers were interested in the Rulers were interested yet feel that the Rulers were interested in their cane interested in the cane inte After some delay, and only under pressure, 230 mills heing promptly rejected. offered as a token—this being promptly rejected, in view of the court of the fact that over £12,000 had been expended a idiv

Reparation was thus made by an individual at forward the wrong done by the missionary righted. But it in by sad to feel that in many ways this has been too later pother coming, and that the enthusiasm of the brave warm on the of the Punjab had meanwhile waned. The new trans and the lation has been hailed with delight by the orthologically but many have lost interest owing very largely to the of attitude of the Rulers. The whole story of our dealing ladian with the Sikh Scriptures is typical of our religion large policy.

Such persistent failure to realise the meaningd dicia religion to the Indian is the source of our worst mistals i out from the Mutiny onwards. To some of those unfavor week ably inclined towards ourselves our conduct might see thegri worse than a blunder. It might appear that we was adopt the policy of religious neutrality when it suits at Am selves. This is the way in which we alienate some tent, Sikh c the most loyal subjects of the Empire.

There is, however, much that can still be done to preserve the Sikh genius, even without a radical charge of of policy. This, of course, is finally to be hoped for should 1 should be the end in view; but the way must be to have fully now fully prepared, so as to avoid the risk of setting North landia abla India ablaze. The following suggestions have made in the made in the preface of the standard work on the

the Sikhs themselves, and elsewhere.

done to the sikhs themselves, and elsewhere.

though very important in themselves, they must necessation flough very important to that new spirit of sympathy and saily be subservient to that new spirit of sympathy and saily be subservient to that new spirit of sympathy and saily be subservient to that new spirit of sympathy and saily this point gained, further opportunities for help with this point gained, further opportunities for help in the present themselves to the experience of every ded and individual.

The suggestion that has most frequently been put ward is that Punjabi should be an alternative official begins in the Punjab, of which it is really the mother-tongue. Neither English nor the alien Urdu warm and thus, at present, education leads the young Sikh with any further from his religion. Such a change would by tother deals where Sikhs are in the majority should be eligin is segarded.

Much might be done, also, for the appointment of deals in the Sikh States. There is here a good deal deals in the Sikh States. There is here a good deal deals in the Sikh States. There is here a good deal deals in the Sikh States. There is here a good deal deals is the Sikh States. There is here a good deal deals is the Sikh States. Sikh officials of ability and deals deals are as possible. Something could also be done for the Khālsa College at Amritsar. It should be put under proper management. The chiefs and nobles should be sent there, rather than done difficult to maintain.

Enlightened British officers have already done with good by sending recruits to receive the baptism of This could always be made a necessary and Sikh education should be encouraged, and as

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much facility as possible given to Sikh priests to speed priests to speed

Some day it may be hoped that grants in aid to be given for the definite upkeep of the religion have period to the religion would have period to the religion would have period to the religion. of the great world-religions would have perished but to state support Continued by the timely assistance of State support. Certain grant to Hindi temples of the Mutiny to Hindi temples of the Hindi temp made before the Mutiny to Hindu temples and Muha madan mosques are still continued, and it may be box is no that the bugbear of religious neutrality will not force mean hinder us from recompensing the heroes of Delhi () no ground could such a policy be opposed, even by the from whom prejudice might most be expected; kee growth missionary has lately said that Sikhism is the or pre-Indian religion that is of definite assistance in prepain huma the way for Christianity. we b

The Sikhs themselves can help their own can have They can deliberately resist the movement which will not include them as a sect of the Hindus, remembers as that had they in reality remained such they would be tiston have become a race of universal military fame. It rety ministrations of Brāhmaṇa priests should be reject neet and Sikh marriage and funeral rites invariably use some Sikhs should remember the injunction of Govind Signer to marry only among themselves, if they wish to remain the remain themselves are the remaining themselves. distinct. The rules as to caste, wine, tobacco and a tener should be carefully borne in mind. Orthodoxy in the Gwin matters would do much to preserve the religion. the daily services are elaborate, and require much for their performance. These might be abbrevialed as to meet the increasing demands of modern civilist suggestion that has been made is Granth Sāhab might be printed or written in separation that has been made in separation that has be lines and separate words, as all poetry is now write.

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printed in Europe. The Scriptures would thus be much

easier to read. The purpose of these articles has not been to for a single moment that the Sikh religion bould be forced upon any part of the Indian community, butto that it should be preserved where it does n grat already exist—as a valuable asset to the Empire. Muhan behow is not to hinder a process of natural decay by artificial neans, but rather to induce a more normal state of forest hi d fairs by resisting unnecessary suffocation, thus allowing by the religion free scope for its healthy and spontaneous ed; to worth. Not until we Englishmen realise the essential the to pre-eminence of religion as a life-giving force to the repair; human race, the strongest motive-power to action, shall Te begin to understand the problems with which we iave to deal, and the people over whom we have to throwing Let us give religion in India every chance; and mbin le Sikhism, on account of its inherent merit, its fine listory, and its present unsatisfactory position, have the 18. The try first claim on our attention. It is not too late to neet with a response. There are still countless loyal bly mest young Sikhs who would welcome any movement which would revitalise their religion. orem itend to them the hand of sympathy, and friendship, membering that the words of the seer and warrior Grind Singh were not spoken in vain:

"The English and the Sikhs shall be very powerso long as they rule with united councils."

Dorothy Field

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By ELISABETH SEVERS, F. T. S.

Interesting book, The Incas of Peru, I was struck by the many remains he records of the prehistoric civilisation clairvoyantly seen and described by Mr. Leadbeater's his articles on 'Two Atlantean Civilisations,' incorporated into Man: Whence, How and Whither.

of the Incas fascinated him as a navel cadet, an intent fed by the study of Prescott's Conquest of Peru. Bear undertaking any personal explorations in Peru, he was ed Mr. Prescott in his American home. But "sure the publication of his historic work a great deal of substantial discovered material has quite altered out with of some things and thrown entirely new light to others".

Mr. Leadbeater describes the prehistoric Peruit of as "having the high cheek-bones and the general state of face which we associate with the highest type of Indian—and as always more Aryan than Atlanteau the higher classes keen intellect and great benevolated the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes as a classes of the higher classes are classes are classes as a classes of the higher classes are classes a

than that of the down-trodden descendants of the mouth and chin firm the most slightly their subject the mouth and chin firm, the whole face majestic, refined, intellectual."

Mr. Leadbeater shows how the government of the ountry was autocratic, and sub-divided "until we come to a sort of centurion, an official who has a hundred amilies in his charge for whom he was absolutely responsible". Under the Incas there was an officer called Llacta-camaya in charge of a hundred families. whose duty it was to divide the cultivable land annually into topus, three being assigned to each head of a family, afficient for the maintenance of himself and his people and for the payment of tribute to the State and religion, methird for each. Over a thousand families there was another officer selected from the Llacta-camayas. varying number of these huarancas made a huna, and wer every four hunas there was an imperial officer alled a Tucuyricoe, the literal meaning of which is 'He who sees all':

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His duty as overseer was to see that the whole complided system of administration worked with regularity and that all the responsible officials under him performed their efficiently. There was also a system of periodical issions to overlook the census and the tribute, and to examine ther wisited report upon the state of affairs in each district. the visitors, in consultation with the local officials, selected people of both sexes for employment in the service of be state and of religion, according to their various aptitudes. Maniages were also arranged by the visiting officials.

Mr. Leadbeater's account of weddings runs:

The wedding could not however take place until the wedding could not however take place the proper day arrived when the Governor of the district or monade a formal visitation and all young people who had the marriageable age were called up before him and that the marriageable age were to enter the state of the marriageable age were called up before min and the ma Marinony. Some proportion of these had usually already Some proportion of these had usually already their minds to take immediate advantage of the

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opportunity and the Governor after asking a few questing through a simple form and pronounced them man opportunity and the Government and pronounced them man at the west through a simple form and pronounced them man at the west of the the

Incas, who were great conquerors of the surrounding more savage tribes, respected the organ isation of the people who came under their rule and in the social institution the social institutions of the numerous tribes they conquered.

Their statesmanship consisted in systematising the instance of the remote antiquity and the instance of the in utions which had existed from remote antiquity and in address of a great Empire. Note that the state of a great Empire. ing them to the requirements of a great Empire. Not the lest important part of that system was the policy of planting especially in provinces recently conquered or colonists, to be disaffected. This colonising policy at intersupposed only secured the quiet and prosperity of recently annual It also led to the increased well being and provinces. comfort of the whole people by the exchange of product Colonists sent up cotton, capsicum and fruits and recircle maize, potatoes and wool in exchange. The colonists in the Eastern forests sent up supplies of cocoa and of bamboord of chonta wood for making weapons and received proving of all kinds. This system of exchanges was carried only means of couriers constantly running over excellent roads. A third important end secured by the system of colonists wa the introduction of one language to be used through the while Empire, a result which followed slowly and surely and mis an immense help in facilitating the efficient working of artille w complicated system of government. . . . The Inca organisms was not the creation by a succession of able princes. In Incas found the system of village communities prevails among the tribes they conquered and made as little alterna as was compatible with the requirements of a great Emple. of government bears some general resemblance to a very beneficent form of Eastern desputies such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as may have prevailed when Jamshid ruled over in the such as many have prevailed when Jamshid ruled over in the such as many have prevailed when Jamshid ruled over in the such as many have prevailed when Jamshid ruled over in the such as many have prevailed when Jamshid ruled over in the such as many have prevailed when Jamshid ruled over in the such as many have prevailed by the such as many have prevailed by the such as many have been such as many have prevailed by the such as many have been such There was the same scheme of dividing the crops better the Cultivate the Cultivator and the State, the same patriarchal care while the rule of T while the rule of Jamshid was a legend that of the Incarrell a historical fact. a historical fact. The condition of the people under the though one of the same the though one of tutelage and dependence, at the same is secured a large and dependence, at the same is secured a large and dependence. secured a large amount of material comfort and happing.

The eye of the control of material comfort and happing. The eye of the central power was ever upon them and hepping never failing brain, beneficent though inexorable, point for all their wants, gathered in their tribute, and their children for the residue of the control o their children for the various occupations required State according to their State according to their various aptitudes.

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Readers of Man will remember in how many points 1913 Government of the Incas accorded with the ancient Sir Clement continues:

This was indeed Socialism such as dreamers in past tradition. This was indeed. It existed once, because the essential have combined in a way which is never likely to multions were are an inexorable despotism, absolute and di remption from outside interference of any sort, a peculiar remption from the people in an early stage of civilisation and an disary combination of skilful states manshing. attractionary combination of skilful statesmanship.

Mr. Leadbeater goes into some detail with regard the prehistoric architecture and its extraordinarily massive character, and Sir Clement describes some interesting existing ruins of Peruvian architecture built. icy on bethinks, in the Megalithic age and of similar massive lipe. On the plateau of Lake Titticaca are ruins of agreat city by the side of the Lake, the builders being atirely unknown.

The city covered a large area, built by highly skilled assons, and with the use of enormous stones. One stone is Steet long by 7, weighing 170 tons, another 26 feet by 16 by 6. loant from the monoliths of ancient Egypt there is nothing to this in any other part of the world. The point next in alterest to the enormous size of the stones is the excellence of teworkmanship. The lines are accurately straight, the angles onectly drawn, the surfaces level. The upright monoliths we vortices and projecting ledges to retain the horizontal revailing this in their places, which completed the walls. le complicated, and at the same time well arranged and the mamentation is accurately designed and executed. Not less thing are the statues with heads adorned with curiously and the statues with neads addition with the statues with the statues with the statue w an age when cyclopean a megalithic age, an age when cyclopean raised. Were transported and cyclopean edifices the tradition whence the tradition whence the tradition with Dr. regalithic people came. I am quite in agreement with Dr. building that the culture of the Andean race is an indigenous to the Andean race is germs to that the culture of the Andean race is an incise to avolher race."

Mr. Leadbeater Returnian System to a revival of the ancient Atlantean system to a revival of the ancient in Peru, and to the principles of Government founded by the Divine Teachers of man who in the race incarnated for the purpose NOVEMBER 191 founded by the face incarnated for the purpose. With ancient religion, Mr. Leadheater J. regard to the ancient religion, Mr. Leadbeater describe it as a kind of Sun worship. The Incas called there selves Children of the Sun, and behind the delta worshipped by the people the worship of the fability ancestor or originator of each clan was universal Te Incas believed there was a Supreme Being, called the

The first word means light; Tici means foundation beginning of things'. Uira is said to be a corruption of Ping meaning the 'depository or store-house of creation' for ordinary meaning of Cocha is a lake but here it is said to the contraction of the contract signify an abyss—profundity. The whole meaning of the words would be: "The splendour, the foundation, the create the infinite God". Some of the hymns addressed to the Almighty were written early in the seventeenth century in native. Spanish translations published in 1892, show a plaintive cry to the Deity for a knowledge of the unknowledge. which is touching in its simplicity.

ledge

Oh Uira-Cocha! Lord of the Universe, Whether thou art male, Whether thou art female, Lord of reproduction, Whatsoever thou mayest be, O Lord of Divination, Where art thou? Thou mayest be below, Thou mayest be above, Or perhaps around, Thy splendid throne and sceptre, Oh hear me! From the sky above, In which thou mayest be, From the sea beneath, In which thou mayest be, Creator of the world, Maker of all men, Lord of all Lords, My eyes fail me For the sole desire to know thee. For longing to see thee; Might I behold thee, Might I know thee,

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s said b ig of h e creative d to the

tury by : Show 1 Mewon Might I consider thee, Might I understand thee. Oh look down upon me, For thou knowest me. The sun—the moon— The day—the night-

Spring-winter, Are not ordained in vain

By thee, O Uira-Cocha! They all travel To the assigned place; They all arrive

At their destined ends, Whithersoever thou pleasest.

Thy royal sceptre Thou holdest. Oh hear me! Oh choose me! Let it not be That I should tire, That I should die.

One of the hymns is composed as from an aged ha on his death-bed, praying for light and for a knowledge of the Deity.

O Creator of men, Thy servant speaks,

Then look upon him, Oh, have remembrance of him,

The king of Cuzco, I revere you too, Tarapaca.

O Tonapa, look down, Do not forget me. 0 thou noble Creator, 0 thou of my dreams,

Dost thou already forget, Am I on the point of death? Wilt thou ignore my prayer,

Or wilt thou make it known Who thou art?

Thou mayest be what I thought, Yet perchance thou art a phantom, A thing that causes fear.

Oh, if I might know!

Oh, if it could be revealed! Thou who mad'st me out of earth, And of clay formed me, Oh look upon me!

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Who art thou, O Creator? Now I am very old.

Another hymn to Uira-Cocha is attributed to the street of The Inca Rocca is the great pioneer Inca Rocca. the Peruvian Empire, and he secured the sovereignly the people by a ruse. He was of the blood royal, among his intimates he before his accession among his intimates he was call

> Oh come then, Great as the heavens, Lord of all the earth. Great First Cause, Creator of men. Ten times I adore thee.

Ever with my eyes

Turned to the ground, Hidden by the eyelashes, Thee am I seeking.

Oh look on me!

Like as for the rivers, Like as for the fountains,

When gasping for thirst, I seek for thee.

Encourage me,

Help me!

With all my voice

I call on thee;

Thinking of thee,

We will rejoice And be glad.

This will we say

Sir Clement gives some interesting details of the

The splendid temple was built of masonry, mise beauty and Sun worship at Cuzco: for the beauty and symmetry of its proportions accuracy with which the stones fitted into each unsurpassed. The corrections and the unsurpassed the corrections and the unsurpassed the corrections and the unsurpassed the correction and the unsurpassed the uns unsurpassed. The cornices, the images and the were all of pure considerations. monies necessitated the employment of a numerous archy, divided into archy, divided into many grades. The high priest of the sorter of the sorter of the was called Hillan II. had which company He was the supreme industry grades. Includes the soften a brother of the softe He was the supreme judge and arbiter in all religious questions.

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Mr. Leadbeater gives an elaborate account of the manner in which pure gold was used for ornamentation. Sir Clement saw in 1853 gold plates worn on the breast by the Incas and the great councillors, relics of the mast which unfortunately have since disappeared.

But the Spaniards in Pizarro's time, before the execuion of Atahualpa, received about £3,500,000, chiefly in the form square or oblong plates which had been used to adorn he walls of houses. A far greater amount was concealed and his never yet been found, though the secret has been handed hwn, and on one occasion a small portion was used in the interests of the people. When the old chief Pumacagua was thout to head an insurrection against the Spaniards, he had no hads for procuring arms and ammunition. (1815 when rumacagua was 77.) After obtaining from him an oath of secrecy, the then guardian took him blindfold to the place where the vast treasure was concealed. He had to wade up stream for a long distance. His eyes were then dazzled by the vast masses of gold, and he was allowed to take though to meet his needs. No one else has ever been dmitted to the secret. His conductor was the last who knew the secret, for when Pumacagua was killed he despaired of his ountry, and died without revealing it to a successor.

The wonderful fortresses which Mr. Leadbeater described seem to have had their successors in the more

In Cuzco there is a cyclopean building in the Calle dell helps, with a huge monolith known as the "stone with the corners". But the grandest and most imposing work builders was the fortress at Cuzco. The decahuaman hill on which the fortress stood overlooking the on another. But the eastern face was exposed to

easy approach and here the great cyclopean work was consists of three parallel walls, 330 yards in land easy approach and here parallel walls, 330 work was constructed. It consists of three parallel walls, 330 yards in length with 21 advancing and retiring angles, so that at an arrival and the state of structed. It consists of three parametric walls, 330 yards in length each, with 21 advancing and retiring angles, so that at every point an attack could be enfilled by defenders. The output had stones of the following dimensions; 14 feet high point an attack could be point at a wall had stones of the following anticinsions; 14 feet highly 12; another 10 feet high by 6. Its origin is as unknown as the of the Tiahuanacu ruins. The Incas knew nothing. There is not of the kind which can be compared to them. of the Tiahuanacu running of the kind which can be compared to them in any

I think I have quoted enough to show to any one interested in this subject of Ancient Peru that Sir Clement Markham's book, the result of modern research following up Prescott's fascinating Conquest of Pera also testifies to the many historic surviving customs and traditions of the prehistoric civilisation that superphysical methods of investigation have disclosed for our know. ledge—a civilisation of which even the Spanish invaders wrote: "There was much in their rule which was so good as to deserve praise and to be even worthy of imitation."

Elisabeth Severs

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Cloak

Out of the womb of night I come: I who am Light. From Numberless Bliss I fall To a multiple pain. I am ALL.

The Shadow of Me is as smoke On the face of a glass. I am Fire. Wy outpoured Breath is the Soul of the World: my

War-god am I: My sceptre-rod is a spear.

The pleated folds of the rainbow robe of Desire.

h the anvil of Night with the hammer of Day was fashioned a bladed Fear.

lemity whittled the shaft from the bulwarks of Time, and painted thereon as a Voiceless Word the power of a cosmic rhyme.

a javelin I leap through the echoless chasms of

inging and slaying, and sowing the seed of the Children of Marvellous Race!

Gwendolen Bishop

IS JESUS CHRIST A HISTORICAL FIGURE?

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By Dr. RAIMOND VAN MARLE, F. T. S.

A SHORT time ago Albert Schweitzer published very important book giving an account of the researches made, and of the theories existing, in regard to the life of Jesus Christ.1 In this work the author only dealt with modern researches; otherwise he could not have omitted to cite such writers in the early Christian centuries as Faustus of Mileve and Marcion We should also mention here that S. Jerome, even in his day, complained that the Latin versions he used differed so much one from another that there were as many different copies as there were copies in existence. The Pope Damasus, to whom Jerome makes this complaint, replies that he does not mind about accuracy so long as the doctrines are useful.

At the end of the eighteenth century Reimarus, and others who followed him, began to criticise the trate itions we possess of the life of Christ and, to give only a few names from the long list of students when have been working on the subject, I may mention Hass of the Schleiermacher, Strauss, Bruno, Bauer, Renan, Wrede, L. Control Loisy and Drews. At the end of the nineteenth century a sabl

²S. Jerome praef. in Josue in Evangelista ad Damasum.

The first edition was entitled: Von Reimarus bis Wrede; the second edition, which has just come out, is called: Geschichte des Leben Leben

IN JESUS CHRIST A HISTORICAL FIGURE? per important group of critics existed also in Holland Tübingen. Loisy and Drews are the leading at present and both have many disciples, but I that Drews' studies' have attracted even more than those of Loisy, which are rather more or specialists. An enormous number of books and mphlets have been written in Germany for and Drews' theories, and the struggle between and liberal theologians still continues. explain in a few pages the principal results arrived gby this modern German school of criticism, of which thate most of the opinions and entirely approve the gehods. I shall only give what I consider the most triking arguments.

The documents at our disposal for solving our mestion: "Is Jesus Christ a historical figure?" may edivided into three categories:

- A. Non-Christian documents.
- B. The writings of S. Paul.
- C. The Gospels.

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The non-Christian documents may again be divided ys two: (1) Jewish; and (2) Roman.

The evidence afforded us by Jewish documents is and relative; that is to say a silence so general as theirs trade to the they had nothing to tell either about Jesus give this or about the early Christians. It is astonishthe early Christians. who speaks that Philo (30 B. C.—50 A. D.), who speaks the religious sects in Palestine, should say never a about the Christians, but it is quite incompre-That Justus of Tiberias, a historian living at Justus of Tiberias, a mistorial designment of the summer o supposed to have lived, should never mention the ^{1 Die Christus} Mythe, I and II, 1911.

preaching, miracles, or death of Jesus. We do w 1913 1 know the chronicles of Justus himself, but we have the pateriarch of Constanting and the Constanting statement of Photius, Patriarch of Constantinople in the ninth century, that he had searched the writings of orde Justus in vain for any reference to Jesus. It is the same with Flavius Josephus (30—100 A. D.). In his with Fewish Antiquities (XVIII, iii. 3) we do find a reference woller to Jesus, but here we have to do with a forgery of a long s kind which was by no means rare. To satisfy the le of i early Christians, who probably asked for documentary parth proofs of what they were told about the Founder of subtion their religion, several false documents were fabricated W such as The Acts of Pilate, a letter from Jesus to the Pli King of Edessa (in Eusebius i, 13), a letter from Moor, Pilate to Tiberius, and sundry other document to Em recognised as forgeries even by those who defend the rence historicity of Jesus. Josephus can certainly never have thistize written the passage mentioned above, in which Jess it con is referred to in the most orthodox Christian terms & Chri and is even called the Master of Men, a name which? Teen Jew like Josephus would never have applied to Jesus Canton In the same book (Fewish Antiquities, XVIII, v, 1) tirst S. John the Baptist is mentioned, but this passage is stap no less a forgery than the other, and besides, the way existence of S. John would not suffice to established existence of Jesus. The Talmud gives three passages in which sayings of Jesus are quoted, the mention is made of His teachings and of His disciplinate but the but these portions of the Talmud belong to the beginning of the second to the beginning to of the second century of our era and it is generally, agreed that Christian traditions already existed at that date. Attacks date. Attempts have also been made to prove that the of Gospel of Contract of Gospel of S. Matthew was already known about the

BIS JESUS CHRIST A HISTORICAL FIGURE? 70 A.D., because a phrase from that Gospel is in a judgment reported in the Talmud. But order to get this date of 70 A. D. it would be necesof the suit in question ste thich suit is a mere fiction as shown in the text itself with the Simeon ben Gamaliel of the Acts of the ence wiles (v, 34), and there is no warrant whatever for Other passages in the Talmud which might the sof interest in this enquiry belong to the third and the centuries and are therefore without value for its ler of solution.

We turn now to the Roman documents.

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Pliny, when Proconsul of a province in Asia from Mor, mentions the Christians in a letter addressed to Emperor Trajan in the year 113 A.D., but no red the rence is made to the Founder, and the existence of have unistians at the beginning of the second century is Jesus it contested by anyone. Marcus Aurelius speaks of erm, Echristians (A. D. 175), and Porphyry, who lived benicht acen 232 and 304 A.D., does the same; but neither Jesus Finitions the Founder. Suetonius (77—140 A.D.) seems v, ? sight to merit more attention when, in his ages araphy of Claudius (Chap. xxv), he tells how the s, were expelled from Rome by this Emperor as were incited to rebellion by Chrestos"; but on s consideration we see that there is nothing here ed, the nature of a proof. In the first place reference made to Chrestos not Christus; secondly, the first of was often given to liberated Roman slaves; passage in Suetonius would lead us to passage in Sucionius would hat this Chrestos was himself in Rome at the of the expulsion; fourthly, if the teaching, and not person, of Christ was intended, is it probable that that would have incited the Jews to rebellion? last, what when, ten years later, S. Paul last, which it is certain that when, ten years later, S. Paul came to the control of the cont Rome to preach Christianity, its doctrines were about its

Tacitus too seems, at first sight, to have an import process ance which completely vanishes, however, when sub its great jected to the following reflections. In his Annals in stays 44) Tacitus speaks of Christ as of a historical person funan In relating how, in the year 64, the Christians were 12 abs martyrised because they were thought guilty of the preburning down of Rome, the historian adds that the W founder of the religion was Christ who, in the reign imissi of Tiberius, had been executed by Pontius Pilita cirt, But Tacitus wrote his Annals in the year 117 d 16th our era, when Christianity was already an organist injute religion with its own traditions, and so only repeated haline here what was said by Christians in Rome at the inself beginning of the second century, when three of the linist. four Gospels already existed or were about to be written As Moreover the authenticity of the passage is by no meas i Chr. certain and we may again be dealing with a forget to in not only as regards what is said of Christ but at length of the martyrdom of the first Christians, which perhaps tould never occurred at all. As to Tacitus, a hypothesis, t exists that the whole of his writings are the work dispress Humanist of the Italian Renaissance, Poggio Braccioling the Italian Renaissance,

These few references are all that we find in the many that the find in the many that the find in the f Christian literature of the first centuries. They amend the no evidence whatsoever of a positive nature, and silence silence so general on the subject of our enquiry rather be interpreted as a proof that there was not the subject of our enquirements on the subject of our enquirements of the subject of Ross: Tacitus und Bracciolini, 1878. Hochart: Etude au suid list sim secution des Chretiens sous Neron, 1885. Hochart: De l'authenlicité des her et des Histoires de Tacite, 1890.

ABER | 18 JESUS CHRIST A HISTORICAL FIGURE? Moreover the fact that a document, purportprelate. The purport of the trial and execution of Christ, by fabricated in the second century—and everyone that the document is spurious—would show that the short was non-existent, and, when we consider by great regularity and order with which reports were s (a) frays sent in to Rome by the different Governors of the or possessions, especially at the time of Tiberius, Were special import-

of the oce. We now pass on to S. Paul, who, by his own reign mission that he had never known the Christ save in Plate cirl, can furnish no first-hand evidence of the histori-17 de Christ. We will not discuss the authenticity (often anised injuted, especially by the Dutch critical school) of the peated Inline Epistles. We only want to enquire if S. Paul at the baself was convinced of the existence of the historical of the Brist.

ritten As a general rule we may say that S. Paul speaks mean Christ the Son of God rather than of Jesus Christ, of in terms which do not seem to indicate that he ught of Him as a real being. He often says that we ethind unite ourselves with Christ and be crucified with that Christ should be born in us, and so on, using the stressions to which it would be difficult to give any than a very mystical interpretation. Besides this, Paul speaks of the salvation of the world by the Son God, a doctrine known in the religions of Babylon, Morth Africa, Syria, Phrygia, Egypt, Gnostics, and many others. In this conception God omes a human being, and when S. Paul refers to it simply states a theological idea and does not give any belief in a historical Christ. True, he

sometimes speaks of Jesus Christ in a more realist style way, but the passages in which this occurs are anything wither but conclusive; firstly, because they all refer to the prophecies of Isaiah liii fulfilment of the prophecies of Isaiah lii and liii and l iii, 1, and secondly because all scholars of exegence my agree that S. Paul's works are full of interpolation roles Great importance was attached to making things harm which nise with Old Testament prophecies (even the passage) Th Josephus reminds us how everything had been predict and so ed). Anyhow S. Paul does not make of Christ a mon 12 ml realistic figure than that of Adam. They represent the stars two poles of the drama of Humanity; but belief in the and real existence of the one would imply that of the force other, and would lead us back into orthodoxy of the 2 and narrowest kind. The burial and resurrection we find i Isaiah liii; Pentecost is the echo of Joel iii, 1. Ash while Chapter xv of I Corinthians—which speaks again a find the resurrection—and to verses 23-25 or 31 (or perhaps risons even the whole) of Chapter xi, it is possible that they me p may be interpolations, and thus the whole story of the by Lord's Supper, as a fact in the life of Christ known and to S. Paul, would fall to the ground. A more thanks realistic way of speaking of the Christ is to be found Cori I Corinthians ix, 5, and in the Epistle to the Galatians i, 19, where S. Paul mentions the brother ager of the Lord. If the word brothers is to be taken in the ordinary sense, then the Lord too must refer to an figure. Only it is very probable that the expression le "brothers of the Lord" merely refers to those who after the after the commandments of God becoming in the sense sense used in Romans viii, 14-17 "sons of Children of Children "children of God," "and if children, then heirs; of God and joint-heirs with Christ," who, in version

THE JIS JESUS CHRIST A HISTORICAL FIGURE? "the first-born among many brethren". In y the xxviii, 10, Jesus calls his disciples brethren, Mark iii, 35, states that: "Whosoever shall do Will of God, the same is my brother and my sister So too Origen (Contra Celsum i, 47) alion reals of S. James as a brother of Christ "because he

narma stelleving and virtuous ". Then again we find S. Paul speaking of "the redictions of the Lord". If the Lord pronounced words, a mont have been living among men. S. Paul entite to words of the Lord in I Corinthians vii. in the land ix, 14. In the first of these references of the force is forbidden in agreement with S. Matthew v. of the 2 and xix, 9; but a similar prohibition is also to be find in the Talmud. As to I Corinthians ix, 13-14, Ash which S. Paul says that they who serve the altar and wild live by the altar, it is true that this repeats erhap utions of Matthew x; but on the other hand we find the et this me precept also in Deuteronomy, xviii, 1. So that of the by no means certain that S. Paul was referring to know and Sayings of Christ, rather than to the commandmis of the God of Israel, recognised by S. Paul in Corinthians iii, 14-16. We find many instances in to it tich S. Paul is in agreement with the New Testament, rolla senerally this agreement is no greater than with passages in the Talmud and Old Testament. "Words of the Lord" was a term applied in the lestament and Didache to the sayings of a person der inspiration. S. Paul gives no details of the life of

Christ which are not contained in the Gospels to which he never refers—and seems to have known but a snow of the details given in the Goral portion even of the details given in the Gospels. It often fails to quote sayings of Christ, or facts in His life which would support what he himself is saying at this proves that S. Paul did not know those sayings at facts and cannot have known the Gospels. Besides, a we said before, all scholars agree that S. Paul's Epista are full of interpolations, and a good number distant them altogether as unauthentic.

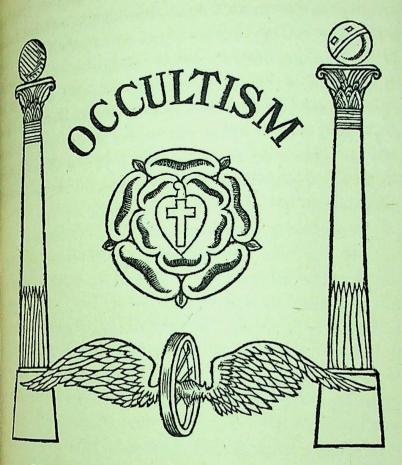
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(To be concluded)



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DIFFICULTIES IN CLAIRVOYANCE

By C. W. LEADBEATER, F. T. S.

Was an impression current among us that psychic weeks could not be developed except by one who from that some people were psychic by nature, in contacts, who were not so favoured, had no resource but lane work they could do, in the hope that they might

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thereby earn the privilege of being born with the fuller knowledge. psychic vehicle next time. The fuller knowledge to some extent modified this id later years has to some extent modified this idea; him see now that under certain stimuli any ordinary profile some more and ordinary profile some m refined vehicle will unfold some proportion of psychiath capacity, and we have come to be by no means so sur he de as we used to be that the possession of psychic faculties into from birth is really an advantage. It is quite clear the direction it is an advantage in some ways, and that it ought to be the ways an advantage in all; but as a matter of experience often brings with it serious practical difficulties.

The boy who has it knows a world from which is inou less fortunate fellows are excluded—a world of gnome and in and fairies, of actual comradeship with animals and laow. birds, with trees and flowers, of living sympathy with tem all the moods of nature—a world freer, less sordid and sine far more real than the dull round of every-day life. he has the good fortune—the very rare good fortune—by have sensible parents, they sympathise with him in ther all this, and explain to him that this fairy world of high the is not a separate one, but only the higher and more leaves romantic part of the life of the gracious and marvellos lacri old earth to which we belong, and that therefore every day life when properly understood is not dull and get but instinct with vivid wonder and joy and beauty.

There can be no question of the advantage her? but unfortunately, as I have just said, the sensitive parent is rare, and the budding poet, artist or myster quite likely to find himself in the hands of unsympathetic bourgeoisie, wholly incapable of comprehending him hending him, and thoroughly permeated with fear then hatred of anything hatred of anything which is sufficiently unusual to the above at a little above the level of the deadly dullness of the

respectability. Then is his lot indeed unhappy; be soon learns that he must live a double life, carefully the romantic realities from the rude jeers of the Philistine, and but too often the crass brutality this most reprehensible repression stifles altogether narih o sur dedawning perception of the spirit and drives him back the black in this incarnation. Hundreds of valuable arth Larvoyants are thus lost to the world, merely through tob meaning stupidity.

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Some boys, however, and perhaps still more often ome girls, do not entirely lose their powers, but bring ch his wough some fragments of them into adult life; and improbably the very fact that they have thus direct nomes ls and mowledge of the existence of the unseen world draws y with tem to the study of Theosophy. When that happens, id and latheir psychism an advantage to them?

There is no doubt that it ought to be. Not only do ne-) bey know as a fact of experience many things which imit the students accept merely as a necessary hypothesis, ht they can also understand far better than others all comptions of higher conditions of consciousnessrellos descriptions which, because they are couched in physical aguage, must necessarily be woefully imperfect. every. dirvoyant cannot doubt the life after death, because dead are often present to him; he cannot question existence of good and evil influences, for he daily and feels them.

Thus there are many ways in which clairvoyance an incalculable benefit. On the whole, I think that habit happier the life of its possessor; it enables to be more useful to his fellows than he could the inore useful to his remows the be. If balanced always by common-sense thumility it is indeed a most excellent gift; if not so

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balanced it may lead to a good deal of harm, for it may deceive both the clairvoyant himself and those who were trust in him. Not if proper care is exercised; but not exercise proper care, and w inaccuracy arises.

Especially is this the case when the operator endeavours to use the powers of the higher vehicles because in the first place long and careful training is needed before these can be rightly used, and secondly the results must be brought down through several intermediate vehicles, which offer many opportunities for distortion. A good example of the kind of work in question is the investigation of past history or of the previous lives of an individual-what is commonly called examining the records. In order to obtain reliable results, this must be done through the causal body; and to chronicle the observations correctly or this lower plane we must have four vehicles thoroughly under control—which is a good deal to expect.

The physical body must be in perfect health, for i kmu it is not it may produce the most extraordinary illusions and distortions. A trifling indigestion, the slighted to he alteration in the normal circulation of the blood through the the brain, either as to quantity, quality or speed, m so alter the functioning of that brain as to make it entirely unreliable transmitter of the impression conveyed to it. A similar effect may be produced by an about change in the normal volume or velocity of the current to the control to the current to the current to the control to the current to the curr of vitality which are set flowing through the humb body by the spleen. The brain mechanism is a could be cated one cated one, and unless both the etheric part of it which the which the vitality flows and the denser matter matter than the circuit of the cir receives the circulation of the blood are working

there can be no certainty of a correct report; y irregularity in either part may readily so dull or its receptivity as to produce blurred or distorted whatever is presented to it. ; but

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The astral body, too, must be perfectly under od so erate more than one would first suppose, for that vehicle is the natural home of ing is sizes and emotions, and in most people it is habitually wordly 12 condition of wild excitement. What is wanted is at all what we ordinarily call calmness; it is a far ther degree of tranquillity which is only to be wained by long training. When a man describes inself as calm, he means only that he has not at the oment any strong feeling in his astral body; but he s always a quantity of smaller feelings which are I keeping up a motion in the vehicle—the swell mich still remains, perhaps, after some gale of which swept over him yesterday. But if he oughly ishes to read records or to perform magical ceremonies for a must learn to still even that.

The old simile of the reflection of a tree in a lake ights a hardly be bettered. When the surface of the hout liter is really still we have a perfect image of the d we can see every leaf of it; we can observe te its species and its condition; but the slightest ession wind shatters that image at once, and creates by which so seriously interfere with the image unter and only can we no longer count the visible leaves, how can hardly tell even what kind of tree it is, an of an elm, an ash or a hornbeam, whether its foliage or thin, whether it is or is not in flower. our interpretation of the image would, under such be largely guesswork. And that, be it remembered, is the effect of a mere zephyr; a stronge NOVEMBER 1913 wind would make everything utterly unintelligible wind

The normal condition of our astral bodies might and a brisk hreeze represented by the effects of a brisk breeze, and or perfect the ripplings of a livery ordinary calmness by the ripplings of a light to mirror-like surface cont. persistent air; the mirror-like surface can be attained a deli only after long practice and much strenuous effor a reliable and strenuous effor a reliable a When we realise that for a reliable reading of the sit records we must reach that condition of perfect places to cond not in one vehicle only, but in four, no one of which the is ever normally quiet even for a moment, we begin to the see that we have a difficult task before us, even it is reful were all. mot

Not only must the astral body be tranquil below and the investigation is begun, but it must remain unrulle su all through the work—which means that, if he wants | get more than a general impression, the seer must on ithe allow himself to be excited by anything which my wara appear in the picture. Be it observed that the nature ichro of the excitement makes no difference; if a spasme litteri anger or fear is fatal to accuracy, so also is a rushe a affection or devotion. If he is to be rigorously truther in his report, the watcher must record what he see hing and hears as impartially as does a camera or a phone and graph; he may allow himself the luxury of emotion in the afterwards when recalling what he has seen, but at time he must be absolutely impassive if he is wit thes This makes it practically impossible for the larger than the same of the larger than the large emotional or hysterical person to be a trustwell observer on these higher planes; he surrounds himself the with a world of forms built by his own thoughts the feelings, and then proceeds to see and to describe the as though the as though they were external realities.

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Often such forms are beautiful, and their contem-EMBER 1913 Officer so that, even though they are inronge ight awate, they may be of great help to the seer. Indeed, Indeed, aurate, may be useful to others also, if he has the ht by scrimination to relate them without labelling his actors thing solities, archangels or adepts. But it is usually preeller selv such figures as those that his imagination evokes, of the street human nature to feel that the person acidy to comes to him must surely be some Great One. which only way to secure oneself against self-deception oegin is the old and irksome way of a long hard course of it is training; except by some vague intuition a man mot know a thought-form from a reality until he has being taught their respective characteristics, and can sufficiently above them to be able to apply his tests. vanish Calmness is necessary in the mental body as well oust on the astral. A man who worries can never see th my wrately, because his mental body is in a condition nature ichronic disease, a perpetual inflammation of agitated pasme litering. One who suffers from pride or ambition rushe a similar difficulty. Some have supposed that it trulia ders little what they think habitually, so long as he mig the actual investigation they try to hold their phone and still; but that idea is fallacious. motion in the storm of yesterday leaves a swell behind it; an In this vehicle, at the of mind which is constantly or frequently held an indelible mark upon the body, and keeps up a pulsation of which the owner is as unconscious be is of the beating of his heart. But its presence becomes obvious when clairvoyance is attemptmakes anything like clear vision impossible the more since the man, being ignorant of its existste, makes no effort to counteract its effects.

Prejudice, again, is an absolute bar to accurate few people are entiral. and we know how few people are entirely without aust prejudices. In many cases these mental attitudes an ther matters of birth and long custom—the attitude, in pide, example, of the average Brahmana to a pariah, or the average American to a negro. Neither of those could be report accurately a scene in which appeared any men poss bers of the classes they instinctively despise. I may be the part of the classes they instinctively despise. I may be the classes they instinctively despise. give an example which came under my notice some prior time ago. I knew a good clairvoyant with strong and Christian proclivities. So long as we were dealing with the li indifferent subjects her vision was clear; but the of the moment that anything arose which touched, howeve bith; remotely, upon her religious beliefs, she was instant up in arms, and became absolutely unreliable. Beit jevit a highly intelligent person in many directions, she would not the have checked this prejudice if she had been conscious V of it; but she was not, and so its evil influence was a ast unrestrained. If, for example, a scene rose before a sme in which a Christian and a man of some other religion to ha came in any way into conflict or even appeared side if illed side, her description of it was a mere travesty of it somi reality, for she could see only the good points in the Christian and only the evil in the other man. It as the sa fact appeared which did not fit in with the alleged troops history contained in the Christian Scriptures, that is in was ignored or distorted to suit her preconceptions; the all this with entire unconsciousness, and with the bound possible intentions. That is only one small samples the the unreliability of spontaneous untrained clairvoyant of spontaneous untrained clair

No wonder that it takes many years of patient and careful training before the pupil of the Master can accepted as really reliable. He must discover all the same accepted as really reliable.

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prejudices, and must eliminate them; he ithe pust evict from the recesses of his own consciousness es an other tenants even more firmly attached to the soil e, be pide, self-consciousness, self-centredness.

This last is a condition from which many people suf-I do not mean that they are selfish in the ordinary men goss meaning of the word; they are often far from lma they may be kind-hearted, self-sacrificing, Nor do I mean that they are offensively strong good or conceited; but just that they like to be under gwil the limelight, to be always well on view in the centre ut the dithe stage. Suppose such a person to be psychic from were bith; in every case where there is a personal experistant ace to be related, that psychic will necessarily and Beit revitably magnify his or her personal part in the affair, would ad that without the slightest intention of doing so.

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We know that it sometimes happens that a beginner ce was a astral work identifies himself, in his recollection of fores sime event, with the person whom he has helped. elign to had during the night been assisting a man who was ided in a railway accident, he might wake in the of burning remembering a dream in which he had been interpolation a railway accident, and so on. In something lian be same way, when the self-centred psychic comes alloge tross in his investigations some one with a fine aura, at le immediately remembers himself with such an aura; site sees some one conversing with a Great One, he comptly imagines himself to have had such a conmagnes nimsen to have here intention of deceit) wents all sorts of flattering remarks as having been diessed to him by that august Being. All this makes distinctly dangerous, unless he has quite a phepower of self-effacement and self-control.

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Members of the Society who have flattering exper. iences of this sort have been encouraged to send an account of them to the President or to some other trained seer, in order that the facts (if any) may be trained disentangled from the embroidery, in the hope that such and he correction may enable them by slow degrees to learn how to winnow the chaff from the wheat. They come ideed with stories of the marvellous initiations through which sind they have passed, of the great angels and archangels that h with whom they have familiarly conversed, and the tales regent are often so wild and so presumptuous that it requires great fund of patience to deal adequately with them, No doubt it requires a good deal of patience on their le usu part also, for again and again we have to tell them that within they have been watching some one else, and have less, appropriated his deeds to themselves, or that they have amali magnified a friendly word into an extravagant laudation.

We may easily see that, if the self were just a little to w more prominent, they would not come and ask for b know explanations, but would hug to their bosoms the cer wise tainty that they really had become high Adepts, or had lacks been affably received by the Chieftain of some distant solar system. So we come by easy gradations to those lates who have angel guides, who hear divine voices directing com them, and are the constant recipients of the mod be for astounding communications. It is no doubt true that in the structure that it is not only the str some cases such people have been charlatans, and that a large others they have been insane; but I think it should be understood that the majority of them are neither mends cious nor megalomaniac, but that they do really receive these hand these bombastic proclamations from entities of the astral world—usually from quite undistinguished members the counties. the countless hosts of the dead.

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It sometimes happens that a preacher, especially if 1913 obscure sect, becomes a spirit-guide. In the world after death he discovers some of the inner stral words of his religion which he had never seen before, the feels that if others could see these matters as he ow sees them, their whole lives would be changed—as deed they quite probably would. So if he can manage thich influence some psychic lady in his flock, he tells her ngels he has chosen her to be the instrument for the tales regeneration of the world, and in order to impress her resa one profoundly he often thinks it well to represent his hem prelation as coming from some high source—indeed. their leusually supposes that it does so come. Generally the that weening and advice which he gives is good as far as it have though rather of the copybook-heading style of have porality.

But to that dead preacher come presently people ithe will have none of his sage moral maxims, but want bloow how their love affairs will progress, what e will win a certain race, and whether certain icks will go up or down. About all such matters our istant reacher is sublimely ignorant, but he does not like to taless it, reasoning that as these men believe him to omniscient because he happens to be dead, they will faith in his religious teaching if he declines to wer even the most unsuitable questions. advises them on these incongruous subjects, and brings much discredit upon communications the other world in general, and upon his own ceit quation in particular.

The untrained psychic among ourselves is often put Recisely the same position, and he or she rarely has courage to say plainly: "I do not know." One of

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the very first lessons given to us by the great Teacher the few factors NOVEMBER is to distinguish clearly between the few facts that we really know and the vast mass of information which we accept on faith or inference. We are taught that to say "I know" is to make a high claim—a claim which none should ever make without personal experience to support it. Short of that actual personal certainty, men are wiser to adopt the humbler formula with which all the Buddhist Scriptures: "Thus have ! heard."

The advantage of the pupil who, not having been psychic in the beginning, is afterwards instructed in these matters, lies, I think, in this: that before the attempt is made to develop any such powers, he is trained in selflessness, his prejudices are eradicated, and his astral and mental bodies are brought under control: and so when the powers come, he has to deal only with the difficulties inherent in their unfolding and their us, and not with a host of others imposed by his own weak He has learnt to bring his vehicles into order, to know exactly what he can do with them, and to make 200 allowance for any defects which still exist in them; be to be understands and allows for the action of that part of the personality which is not normally in manifestation that which has been called by the Psychical Research Society the subliminal self.

When the powers are opened he does not proceed that immediately to riot in their unrestrained use; laborious and notice. and patiently he goes through a series of lessons in the lessons i method of their employ—a series which may last the series which may la years before he is pronounced entirely reliable. older pupil takes him in hand, shows him various and objects and objects, and asks him: "What do you see?"

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orects him when in error, and teaches him how to those things which all beginners confuse; to him the differences between the two be explained four hundred varieties of the elemental and what combinations of them can best be gel for various sorts of work; he shows him how to with all sorts of emergencies, how to project bught-currents, how to make artificial elementals—all manifold minutiæ of astral work. At the end of all preparation the aspirant comes out a really been workman—an apprentice who can understand Master's instructions, and has some idea of how to ato work to execute the task confided to him.

The person who is born psychic escapes the trouble developing the powers; but this great gain brings thit its own peculiar temptations. The man knows al sees, from the first, things which others about him not know and see; and so he often begins to feel asself superior to others, and he has a confidence in accuracy of his power of sight which may or may whe justified. Naturally he has feelings and emotions are brought over from past lives, and these grow with his psychic faculties; so that he has certain search stonceptions and prejudices which are to him like glasses through which he has always looked, he has never known any other aspect of nature that which they show him. The bias which these seems to him absolutely part of himself, and it as the seedingly hard for him to overcome it and see e Manufacture angle. Ordinarily he is quite unaware the is all askew, and acts on the hypothesis that he straight, and that those who do not agree with ate hopelessly inaccurate.

THE THEOSOPHIST

From all this it emerges that those who possess to present the possess to present the pres psychic faculties by nature should exercise them will the the greatest care and circumspection. If they wish to their gift shall be helpful and not harmful, they must above their gift shall be helpful and not harmful, they must above the all things become utterly selfless: they must uproof they which prejudices and preconceptions, so as to be open to the truth as it really is; they must flood themselves with 12500 the peace that passeth understanding, the peace that sall abideth only in the hearts of those who live in the eternal. For these be the prerequisites to accuracy which of vision; and even when that is acquired, they have sand still to learn to understand that which they see, No man is compelled to publish abroad what he sees; in the man need try to look up people's past lives or to real 1 un the history of æons long gone by; but if he wishes bo wid so, he must take the precautions which the experience and t of the ages has recommended to us, or run the terrible in risk of misleading instead of feeding the sheep which follow him. Even the uninstructed clairvoyant may to mu much good if he is humble and careful. If he takes in takes in a Master some one who is not a Master (a thing which seeks is constantly happening) the love and devotion awaken to br ed in him are good for him, and if in his enthusiasm he socio can awaken the same feelings in others, they are god toole for those others also. A high and noble emotion is always good for him who feels it, even though the object to of it may not be so great as he is supposed to be the evil comes when the erring seer begins to deline messages from his pseudo-Master-commands when the erring seer begins to may not be may not be wise, yet may be blindly obeyed because their all and

How then is the non-clairvoyant student, who yet sees nothing for himself, to distinguish between

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the and the false? The safest criterion of truth is the pue and the false? When the visions of any seer absence of self. When the visions of any seer absence of self. When the visions of any seer that always to the subtle glorification of that seer, they always to the gravest suspicion. When the messages above the open to the gravest suspicion. When the messages above the open to the gravest suspicion. When the messages above the open to the gravest suspicion are always such as to the popen to the occult position, importance or title of that to the person, distrust becomes inevitable, for we know that all true Occultism the pupil lives but to forget himal in the power which he covets is that which shall make him appear anothing in the eyes of men.

Psychic powers are widely desired, and many men who with they can unfold them. Yet is their possession in minimizated blessing, for at the stage which the wide has reached to-day there is more of evil than of with the great mass of his fellow-creatures. So which of sordid struggle, so much of callous carelessness, much of man's inhumanity to man, which indeed which which which which which were so much of the wicked calculated cruelty of a brutal schoolmaster to his shrinking pupil, of the struggless stupidity, so much of selfishness and sin. Well which the great poet Schiller cry:

Why hast Thou cast me thus into the town of the everdeline state of the sense? Take
deline state of the sense of the everdeline state of the sense of the sense of the everdeline state of the sense of the sen

Truly there is another side to the shield, for so so so looks away from humanity to the graceful for the jocund nature-spirit or the gleaming the glorious Angels, one realises why, in

spite of all, God looked upon the world which He had NOVEMBER made, and saw that it was good. And even among made, and see an ever-rising tide of love and pitituless of earnest effort and noble self-sacrifice, a reaching up ward towards the God from whom we came, and the cond the endeavour to transcend the ape and the tiger, and to tar into a flame the faint spark of Divinity within us. For the greatest of all the gifts that clairvoyance brings is the direct knowledge of the existence of the great White Brotherhood, the certainty that mankind is no without Guides and Leaders, but that there live and move on earth Those who, while They are men even as we are, have yet become as Gods in knowledge and power and love, and so encourage us by Their example and Their help to tread the Path which Ther have trodden, with the sure and certain hope that one day even we also shall be as They. Thus we have certainty instead of doubt; thus we have happines instead of sorrow; because we know that, not for us alone but for the whole humanity of which we area part, there will some day come a time when we shall awake up after Their likeness, and shall be satisfied with it.

C. W. Leadbeater

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By T. L. CROMBIE, F. T. S.

In these days when psychic experiences are being more openly talked about, one finds that scarcely my of one's friends has been without some glimpse to the unseen, and so one gradually gains confidence ad begins to tell one's own little tale.

I have experienced four incidents which have an indelible mark on my memory: the first two these can scarcely be called psychic, because a mely physical reason could be found to explain them, ad must, of course, be accepted, whatever I personally ink of such an explanation. The remaining two are tainly lifted above the plane of the everyday world. In all four, however, there have been no events tal led up obviously to these experiences, no eerie rebodings of psychic power, nothing at all out of the dinary course of events. This makes them all the we valuable to me, as often and often I have felt as were about to pierce the veil of the unseen world, though in such moods I have never seen anything, Mit I had, the vision would probably have been ably by my imagination. In the cases recorded, I taken completely unawares.

As has been said, my first two experiences have nothing to do with the unseen; they are

interesting inasmuch as they are rather curious, at similar in character, and so I give them for what the poor

When I was about ten years of age, I lost in a huff—we had just finished lunch. To go to the dining to schoolroom, which was my harbour of refuge, I had corridor. I pushed the door open, roughly in my rate ation, I became full of revengeful thoughts, and the idea came into my head to go back to the swing-down and place in front of it a heavy iron weight, which we used to keep the door open if required. My sister would not trying to push open the door, meet with an accountable obstruction and might possibly fall.

Such were my thoughts, but fortunately my better and I abandoned my letter and I abandoned my letter design. A little later, my sister came running into the schoolroom, and upbraided me for my ungentlement conduct in so placing the heavy door-weight as to cause and the her a possible accident.

I was much astonished at what she said, and led her at once that I had meant to do so, but had thought better of it as it would be "rather a low-down sord thing". She was good enough to take my word absolute thing. She was good enough to take my word absolute the face of the most contrary evidence, but I have not to this day found a satisfactory explanation (to make the weight was placed before the swing-down the very few minutes that elapsed between my good the very few minutes that elapsed

SOME ODD HAPPENINGS

EMBE 1913 The next experience occurred when I was in my at live position of a fract ther invidious position of a freshman, and thought lost in agreef quite an important person. Before I had entered Is too le University, I had spent some weeks in the town of hord, coaching for the First Public Examination, had poperly known as 'Responsions,' but familiarly known a log s'smalls'.

My coach was then in his fourth year at the Unidestinative and was brilliantly clever: he was also one of and the most charming men, and knowing that I was alone gda digs,' and furthermore had no acquaintances in the ich wa m, he introduced me to many of his friends, and would be me a thoroughly good time.

one of his friends, a particularly brilliant student, brother coming into residence the following year, y bette all looked forward to our being freshmen together. my wever, when I eventually did come up to Oxford I into the got introduced to young Brown, and as my coach email at very shortly afterwards to the other side of the ous aid, it seemed likely that I should have to bide my until I found a common friend to introduce us. the whole of my first year passed without our

The first term of my second year I arranged with a at Christ Church who, I found, knew Brown quite to ask us to dinner together one night; and, as I that we should eventually meet, I ceased to any more about the matter. I have never yet why I made such efforts to get to know my efforts were crowned with success.

There was a custom at Oxford in my day, and I was a custom at Oxtord in my day, it still obtains, that, though it was the correct

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thing for a senior man to leave his visiting card on the might wish to know, the freshman was freshman he might wish to know, the freshman to call might not leave his card it had the returning the call, might not leave his card, if he found the call and call and call are the senior man out, but had to call and call again us and of the senior man out, but had discovered by chancelly and of the senior man out, but had discovered by chancelly and of the senior man out, but had discovered by chancelly and of the senior man out, but had discovered by chancelly and out of the senior man out, but had to call and call again us and out of the senior man out, but had to call and call again us again he found him in. I had discovered by chance that to mitter or three freshmen on whom I had left my card, is dis made several vain attempts to return my call, and so love to make matters right, I asked them to tea. During to the my scout brought in a letter, addressed to me in greesh handwriting unfamiliar. I opened it and read: DEAR CROMBIE,

I am very sorry I cannot come to you this afternoon a bould I am engaged to go to tea with a friend at Balliol. save

Yours sincerely,

W. H. Brown siting

My astonishment was great. Of course I had note add invited him, not knowing him, and my first though any was: "Thank heaven he did not come," for I should by en have been most embarrassed, and utterly at a loss. The steer awkwardness was spared me, and I turned to attend there the wants of the freshmen who devoured hot teach riden and spoke very little.

When they had gone, I decided to call on Box and ask for a personal explanation why he though mod had invited him. I went to his college. I had see to friends there and was totally unfamiliar with the of the land'. A porter kindly directed me, and some searching and much climbing of stairs, Indian Brown's Brown's rooms. He was out, but on my return like the state of the stat man who looked at me for a moment, and then show the me, asking if I me, asking if I were Crombie. It was Brown, who recognised recognised me from a photograph he had seen me

SOME ODD HAPPENINGS

bulled to my coach. He had heard of me, and said by was so sorry he had not been able to come to see me, thought it was most kind of me to have waived all town and asked him. He had found my visiting on his table that morning, with the invitation inten on the back of it. I asked to see the card. disappeared, so that avenue of inquiry was stopped. nd wever, we had at last got to know each other, and Is somewhat strange introduction led to an acquaintin: coship which lasted during my time at Oxford—but longer. Indeed it has always seemed strange to me a friendship I had anticipated rather eagerly, ona bould have been so utterly without anything to mark twee the manner of the introduction.

I sought in every possible way to discover how my Brown's rooms. My friend Christ Church had not called on him that term, so not have left an old card of mine by mistake. my friends at college denied any knowledge of it. y enquiries were searching, but personally I have The doubted since the moment I received Brown's tend that there was something weird in the whole udent, and I have always connected it with that traordinary happening of my childhood just related. My third experience is distinctly one recognised modern psychism. I saw a thought-form. had a coeforth, it is and must be a fact that "thoughts are but I regret to say that, even so, thought-forms never much interested me, and it is a matter of the to me that one of my few glimpses into the the that one of my lew guild have been the vision of a thought-form, also its effect on the person towards whom it was

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ely,

Late one afternoon, when living in a Lond Robins boarding-house, I was sitting in a comfortable att. his, a chair, drawn up close to the fire. My my and o was perfectly quiescent, and I was not best please in ma when one of the boarders opened the door and the perfectly and the special spe turbed my solitude. I remained perfectly still, by reals was somehow aware that the intruder had not she the door. I have a great dislike to sitting in a room out of with the door open, and I thought instinctively, "I with Iragu he would shut the door," at the same time deciding the like the possibly it would be less disturbing to wait until my ower friend had sat down, and then go and shut the don laces. myself. I felt that I had not the energy to form the layed words to ask him to do so. My sudden desire had taken to the form. I saw a greyish-blue object, shaped like a riend. boomerang, issue from the back of my head, and strik warin my friend on the forehead before he had reached is I chair. He hesitated perceptibly for a second and the berd Then went back and shut the door.

When I returned to a more 'normal' condition d' lakey mind, I marvelled how I could have seen anything hysic coming out of the back of my head, and travelling be tom hind me. I have since been able to reproduce in any tothe mind the idea, but am conscious of effort and of the lat Jusic that in so doing I make a series of mental images, pass I ing them in review in rapid succession, as in a continuous them. matograph; whereas at the time I could see myself at the first could see my see myself at the first could see myself at the fi my companion, simultaneously, and without difficult wir from several points of view.

So much for the solitary thought-form that be than need to

My fourth experience is of the nature of classical states of the nature of deigned to manifest itself to me. audience. Some years ago a friend played to

SOME ODD HAPPENINGS

Melody in F,' and I was much struck by Mobinstein's 'Melody in F,' and I was much str

One day on a bus in London, I heard, above the of the traffic, the 'Melody in F' being played, and wid linguely wondered whether my friend were playing it. the next moment the music ceased, and I had no Several times, and in different e dor laces—once while in Italy—I heard the 'Melody' thus m the layed. It suddenly began to 'play itself,' if I may take the phrase, but the playing resembled that of my like a Fiend. I could not establish the fact that I was really strik wing her playing at a distance until one December. ed I was spending Christmas with my brothers in the therdeen and Mrs. R — was in London. At dinner, then I was in the midst of enjoying the customary tion takey, and thinking of nothing beyond the very while hysical plane, I heard the 'Melody in F' played ng be um beginning to end, most clearly. I believe my in to ther spoke to me. I did not answer, but after the ne lad susic ceased, I recovered my manners.

The time was about 8-30 P. M. We dined at 8, and linew Mrs. R—usually dined at 7, so there would be find tawing-room.

I made subsequent enquiries. Just about 8-30 P. M. that night, she began playing Rubinstein's piece, and sisting." I do wonder if Mr. Crombie will hear it had been hearing at a distance. Since then I

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have never heard it again. The power has come to me whenever I will, and I have to me to recall the tune whenever I will, and I have lost the ability to listen to my friend playing over the many

Such are my four experiences.

I have had a few others which rather baffle any sort of description. I have been consciously out of my body and painfully aware of the re-entry into my physical I have felt a vast depression being raised from frame. or purified out of, my bodies, leaving me free, light, and happy, but so utterly surprised that it took me nearly ten minutes to realise that I was no longer depressed even though I had felt the depression go, as if it were some physical weight being lifted off me.

Once on waking, I found myself in a state of happiness I have seldom experienced. Every nerve of me had soothing; I felt in a condition of perfect rest, and the reason was, I knew, that I had come into contact with someone on another plane who had surrounded me with, and bathed me in, the quality of Gentleness

These experiences cannot be described, nor are they of any particular value to others. But they ared value personally, for they bring a reality where there was formerly a doubt, and they confirm one's belief in those who see further than we see, but at whom the world scoffs as charlatans and impostors.

T. L. Crombie

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By MAJOR C. G. M. ADAM, F. T. S.

Tis not easy to disentangle the various and conflicting accounts of the life of this celebrated character, as sical one give details which are quite contradictory to those other historians; where this is the case the writer is followed the versions of Gibbon and Coxe.

One of the most obscure things about his life is the ssed rigin of his family. According to Pray, the annalist of fungary, he was of a noble family of Transylvania, but ther accounts say that his father was a Wallachian. of his mother a Greek. He was born in 1387 at of me invinum, a small village, whence came his surname of and jurinus. This name gave rise to the idea that his ther was descended from the Roman family of that me, while his mother has also been supposed to be excended from the Byzantine Emperors. However may be, he appears to have owed his elevation to are of is own efforts and talents. He commenced his there career early in life; as a youth he served in the ief of Italy, and was retained with twelve horsemen der his command by the Bishop of Zagrab. have gained the soubriquet of the White of Wallachia (Chevalier blanc de Valaigne). bequently he served in Italy under the Emperor and next in the army of Philip Maria who was Duke of Milan from 1412 till 1447. his return to Hungary he received from Sigismund small estate of Hunniad, on the frontiers of lasylvania and Wallachia, and afterwards served

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with the rank of captain, under the Hungarian prefer of Halle, in a campaign. He appears also to have taken part in the Hussite war in 1420, and in 1437 he drove the Turks from Semendria. For these services he go numerous estates and a seat in the Royal Council, in 142, 1438 King Albert II made him Ban of Szoreny, a position entailing constant warfare with the Turks. He married promise a wealthy lady of noble family, and gradually becoming the world with the state of more conspicuous both for bravery and military talent he rose to the position of Commander-in-Chief of the Hungarian forces. He is mentioned in all English books under the name of John Hunniades, the surname being derived from his estate.

It is not until 1439 that we find him taking a pd th prominent part in politics, but in that year Albert | lurkis died, and his widow Elizabeth being enceinte, there limge was every opportunity for a glorious state of confusion and so concerning his legal successor. The States of Austria lates. and Bohemia agreed to wait till after the birth of the child before taking any other steps, but the Hungarian reani nobles forced the Queen to send an Embassy to Vladislas, INSSESS King of Poland, offering him her hand and crown. By Milar the time Vladislas reached Hungary, escorted by a large of Co army in case of any objections being raised, the chill freek had been born and proved to be a son, Ladislaus; s main Hungary was now divided into two camps on the question to the the tion of the succession. Hunniades however, supported the Vladislas, principally, no doubt, because he was live additional live addition distinguished soldier and would be a useful ally against the Total the Turks. The party of Vladislas and Hunnights Consisting of Vladislas and Hunnights consisting of the Poles and the majority of the Human garians and garians, and supported by the despots of Bosnia and Street, was too via, was too powerful for the adherents of Elizabeth, and Supported by the despots of Bosnia and Supported by the despots of Elizabeth, and Supported by the despots of Bosnia and Supported by the despots of Elizabeth, and Supported by the Elizabeth Burner, and

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Was crowned, though not with the crown of 1913 Sephen, as Elizabeth had pawned this to the Duke of This somewhat troublesome lady departed this gradually, and not without suspicions of poison, in which simplified matters for Vladislas, who soon gerwards concluded a three years' truce with his only emaining opponent, the Duke of Styria, and was thus with a free hand to devote his attention to the Turks. hen for his share in this enterprise Hunniades was rewardwith the title of voivode of Transylvania, and was made captain of the fortress of Belgrade. time he had been continually fighting the Turks. In # he delivered Servia by the victory of Semendria. ing a pd the following year he first annihilated an immense ert | wkish army near Hermannstadt, recovering for there imgary the suzerainty of Wallachia and Moldavia, fusion and soon after defeated a third army near the Iron ustria l'ates.

About this time Julian, a Cardinal and Papal Legate, of the gain maised a crusade against the Turks, who were in dislas issession of Bosnia and Wallachia, and the city of B Arianople, though Belgrade still retained her liberty, Constantinople was still the capital of the moribund tek Empire. The western nations remained unreus; s maive, but the Polish and Hungarian Diets voted animously for war, while the maritime Republics of ported lenice and Genoa contributed their navies. According-Was advanced in 1443 at the head of the united gains and Hungarian armies. vanguard, crossed the Balkans, captured both and Sofia, and then, uniting with the royal army, deated Amurath at Snaim, in spite of the fact that the possessed the double advantage of both position and numbers. The approach of winter forced a relin golden ment, which was effected without opposition, and the same of a triumph entry into Buda partook of the nature of a triumph. The sive sive consequence of this victory was a deputation from the h Turks offering to restore Servia, to ransom the prison the prison to restore Servia, to ransom the prison to restore Servia and the prison to restore Service Se ers, and evacuate the Hungarian frontier. According to a ten years' truce on the second to a ten years' truck the years' truck the years' truck the years' t ly Vladislas agreed to a ten years' truce on the ten terms, but before the conference had dispersed, new roods arrived that the allies were continuing the war. The buttle Greeks had in fact invaded Thrace, while the alle there fleets were masters of the Hellespont, and, ignorant any treaty negotiations, awaited the return of the se Hungarians. Urged on by the Papal Legate, who a led. solved them of perjury for the broken treaty, the Pola ispo and Hungarians returned to the Danube, though nor Hungarians deserted by their German allies and reduced to a strength of only twenty thousand men, and advanced to Varna, expecting to meet the confederate flets Unfortunately, however, owing to treachery on the party to of the Greeks or the Genoese, the Sultan Amurath ba crossed over from Asia Minor and was now advanced issua from Adrianople at the head of sixty thousand ma Hunniades counselled a retreat, but the King resolved

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self die, but ten thousand of his followers fell with he leger The throne being now again vacant, a provising government was formed, Hunniades receiving Tas r Transylvanian provinces as his district; but the following ing year, 1446, he was unanimously elected Governor. Regent of Hungary with regal powers. He now have war on the German King, Frederick III, who related to deliver to deliver up the young King Ladislaus, and rates to Styria Corning Styria, Carniola and Carinthia. In 1448 he receiped to the styria and the styria

conquer or die, with the result that not only did he him

HUNYADI JANOS

MBE2 1913 olden chain and the title of Prince from the Pope, and de same year, no doubt on the principle that the offenbest defensive, he again invaded Turkey. The had penetrated into the heart of Bulgaria before he on the plains of Kossovo an enemy of four acounted to hold ines his strength; nevertheless he managed to hold the dem for three days. Finally he escaped alone into the nem goods of Wallachia, and either here or during the The the was taken prisoner—the accounts vary in Herent books—but while his captors disputed for the rante ossession of a gold chain that hung round his neck, of the seized a sword and slew one, whereupon the other tho a lid. He was subsequently taken prisoner by George. e Pola lesnot of Raseia, but obtained his liberty and returned thungary, which was now distracted with internal d to commotions, and exposed to foreign enemies.

vanced In 1453, a deputation from Hungary requested the flets rung King Ladislaus, who was now only fourteen years he per la, to assume the reins of government. The Count of ah light the King's favourite and an enemy of Hunniades, vancial issuaded the King from entering Hungary on the don't that Hunniades was all-powerful, master of the notipal fortresses, and too ambitious to submit to a supthe line line line line line line in the line summoned the the legent to Vienna, intending to seize him, but the visiter declined the invitation, declaring, however, that he ready to obey the King in Hungary. After furattempts at treachery on the part of Cilli, which the gent avoided by his prudence, a reconciliation was deted, and Hunniades surrendered several fortresses sent his son Matthias to Vienna to be educated. Soon detwards Ladislaus came to Buda and treated Hunwith every mark of respect and confidence, and

brought about an apparent reconciliation between him of the conciliation between him of the co and Cilli. This was a matter of importance, as, owing the freek Empire, and the increase to the fall of the Greek Empire, and the increasing state of the Turks. the kingdom was mengal power of the Turks, the kingdom was menaced mon previously.

The victorious Sultan, Muhammad II, who had recently furks succeeded his father Amurath, having captured Co. and stantinople, and established himself firmly in that partitional the country, was turning his attention to the West, and inty planning the conquest of Hungary. He burst through Servia, and, reaching the Danube, invested Semendra Hunn Hunniades now approached and compelled him to raise Jugu the siege; but he left thirty thousand men behind as a ly hi covering force, whose camp Hunniades surprised in the put of night, carrying off the Turkish Commander a prisoner a prisoner a prisoner a Belgrade. The following year, 1454, Muhammad collect Hung ed two hundred thousand men and besieged Belgrade the co Hungary trembled before the approach of this over king powering force, and sought assistance from the restd cont Europe. Capistran, a Franciscan monk, collected at rabble of forty thousand men, whom Hunniada prison reduced to order and discipline, and at the head a left this crowd and a corps of Hungarians he hastened the sa to Belgrade. This town was reduced to the last extreme prison ity, as it was invested not only by land but also be a Turkish flotilla on the Danube and Save. Accord ingly Hunniades collected a considerable number of the small vessels which sailed down the Danube flante on either shore by squadrons of cavalry, and the attacked the attacked the enemy's fleet. Hunniades led one division of the flotilla, Capistran the other, and roused by heroism of the heroism of the former and the eloquence of the later the crused the crusaders completely destroyed the Turkish land

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opened a way to Belgrade, enabling the garrison to Muhammad next ordered a general n hin be reviewed a general succeeded that the crescent owin: floated from the ramparts, but Hunniades easing allied the defenders to a counter attack, repulsed the Centy Turks, and turned their captured cannon on to their own that after a battle of twenty-four hours' parid ination the Turks retired at night with a loss of st, and mirty thousand men.

This, the most glorious military achievement of rough endriz Junniades, was also his last, as soon afterwards, in o raise lugust, 1454, he died at Semlin from a fever brought on nd as a w his mental and bodily exertions, leaving a widow in the lad two sons, Ladislaus and Matthias, to whom Cilli oner masterred the hatred he had felt for their father. Collect Hungarian nobles however, who detested Cilli, supported lgrade the cause of the brothers, and were enraged when the over ling appointed Cilli governor of the kingdom. restd nonths later Ladislaus Corvinus mortally wounded Cilli and was subsequently immisoned and beheaded by the King, notwithstanding the nead a last that he had previously given him a free pardon. At asterd the same time his brother Matthias was also thrown into The King soon paid the penalty for his treachery, also before the end of this year, 1457, he died at Prague. According to custom, the King having died withat issue, the Hungarian nobles assembled to elect his flante accessor. This gave rise to a somewhat dramatic dent, which may be quoted in the words of Philip de

Whilst they were mightily divided, and in great the about the election, the widow of the White standing about the election, the widow of the standing equipose of Matthias entered the town with a very and mother of Matthias entered the town with a ready equipage, for she was very rich, especially in ready

money, which her husband had left her, by means of which and besides, it is the money able to raise men immediately, and besides, it is money, which ner museum immediately, and means of which she was able to raise men immediately, and besides, it is not be town. As soon she was able to raise med partisans in the town. As some into the city, she marched directly to the marched directly direct improbable that she had she marched directly to the prison she came into the city, she marched directly to the prison she came of the barons of the barons she came into the city, she came into the city to the prison and released her son, upon which some of the barons and and released her son, upon which some of the barons and the city to the prison and released her son, upon which some of the barons and the city to the prison and released her son, upon which some of the barons and the city to the prison and released her son, upon which some of the barons and released her son, upon which some of the barons and released her son, upon which some of the barons and released her son, upon which some of the barons and released her son, upon which some of the barons and released her son, upon which some of the barons and released her son, upon which some of the barons and released her son, upon which some of the barons and released her son and released her son are the city to the prison and released her son and released her son and released her son and released her son are the city to the prison and released her son and released her son are the city to the prison and released her son and released her so and released ner son, applied fled in terror out of the barons and prelates who were assembled fled in terror out of the town their Kind and the control of the town and the control of the town their Kind and the control of the town their Kind and the control of the town the control of the town the control of the town the control of th prelates who were assembled the territor out of the town and those that remained chose Matthias for their King, and the damong them in great prosperity, with as much and the same of the and those that remaining and them in great prosperity, with as much applause and as any of his predecessors, and in sometimes and in some reigned among them in great prosperty, with as much applaus and esteem as any of his predecessors, and in something with even more. He was a man of as much courage as any other and obtained many signal victories over the result. of that age, and obtained many signal victories over the Turk of that age, and obtained the limit of the l

As regards his personality, Hunniades is described puchs as being "remarkable no less for the comeliness of his 13 an person and the beauty of his countenance than for his bodily strength and activity". Gibbon tells us that "his wise and facetious sayings are registered by partition Galestus 'Martius of Narni'; here is a chance for some scholar who can cope with mediæval writings!

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Sir William Temple, in his essay on 'Heroic Virtus' includes Hunniades among the seven Chiefs who have so deserved, without wearing, a royal crown, the others less. being: Belisarius, Narses, Gonsalvo of Cordora William, first Prince of Orange, Alexander of Partial and Scanderbeg.

With regard to the opinion which the Turks enter tained of their mighty opponent, Gibbon remarks that the area their hatred is the proof of their esteem; they used his saily name as a bogey to frighten naughty children, while on hearing of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death, Muhammad II sighed that he could be a learning of his death he could be a could no longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the only could be a longer hope for revenge against the longer hope for revenue against the longer hope for reven who had ever defeated him, a remark which Gibbs describe describes as "his most splendid epitaph," a comment which does which does scant justice to his achievements statesman C. G. M. Adam statesman or his personal character.

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Epochs of Civilisation, by Pramatha Nath Bose, B. Sc. ind in [and.) (W. Newman & Co., Calcutta.)

Mr. Bose divides the growth of civilisation into three cribel man is chiefly concerned with saimal existence and the dominating spirit is predatory; inte force rules; but the Arts, being connected with the kases, flourish. In the second, intellectual development is out prominent; science and philosophy appear. In the third, grituality reigns; self-sacrifice and benevolence become ridely diffused. These three stages form "an Epoch of human moress," and of these Mr. Bose considers three. from B. C. 6.000 to B. C. 2.000; the second from B. C. 2.000 A.D. 700; the third is now existing. These dates appear to o have sio be far too modern for an accurate study of human pro-To put "a new race, the Āryan," as arising in the and epoch, is surely unreasonable, and B. C. 2,000 is given the "generally accepted date of the Indo-Aryan immigra-". Even the restricted view of ordinary western scholarscarcely supports Mr. Bose on this point.

Mr. Bose next analyses the "factors of civilisation," and eare in hearty sympathy with his concluding words: "The ders of Greek thought, from Pythagoras to Aristotle, were persecuted, some were sent into exile and some conmed to death. There is, perhaps, no tyranny more incomwith higher culture than the tyranny of an ignorant

An interesting chapter follows on the "survival of civilisa-Mr. Bose showing, by a careful historical review, that to the showing, by a careful historical to the showing to the show lecay. If it can reach the third stage, in which matter is It it can reach the third stage, in winch and life under the control of the mind and the spiritual life. dids, its persistence during long periods is secured. India

and China are the longest-lived of nations because the longest lived of nations and lived of nations lived of and China are thical development which enabled the Hinding of the have regarded virtue is their ethical development which enabled the Hindus also the foreign elements into their system of civil is their ethical developments into their system of civilistic also it on a stable basis". "In the beginning of the system of civilistic at the and thus place it on a stable basis". "In the beginning it the administration of civilization of civilization and thus place it on a stable basis". and thus place it of a caste system] was flexible enough to permit the admission of the upper classes. But it attained such the state of the upper classes. the lower into the upper classes. But it attained such right to the third stage that the figure authorized to the stage that the stage that the figure authorized to the stage that the st towards the end of the third stage that the fissures between the stage that the stage that the fissures between the stage that the stag the different classes became almost impassable." This continued the different classes became almost impassable to the different classes became almost impassable." This continue to the different classes became almost impassable to the different classes became almost impassable to the different classes became almost impassable. buted to the loss of political independence, but "their more their more than the more than t and spiritual culture" enabled their civilisation to survive and largely to Hinduise their conquerors. "The main condition of Mr social efficiency is not perpetual strife, but rather a cessation additional additional actions and actions and actions and actions are actions as a constant action and actions are actions as a constant action and actions are actions as a constant action and action actions are actions as a constant action actions are actions as a constant action actions and actions are actions as a constant action actions and actions are actions as a constant action action of such strife, not physical but psychical strength, not the mil. tary and predatory spirit, but righteousness and benevolence Various civilisations are next brought under review, and ne Hy note that both in Egypt and in Babylonia woman is spoken de L as being "on an equal footing with man". This is, of course, Al accurate, and it is well to remember it in view of the pre total posterous claim that Christianity has raised the status deman women. Women in these two Empires were far more the sleet and independent than they are now in modern Christia sulfition countries. Their position in ancient India is also noted, at twee the Rgveda is quoted for the remarriage of widows-the well lex known passage, X, xviii, 8—for post-puberty marriage, and in tentil the absence of caste. The chapter on the second epoch is sely India deals with the philosophic systems, and that on the state of the third, beginning with Buddhism, carries us through Pauring Hinduism, Shaivism, Vaishnavism, and the later Buddhism ethical, literary and scientific development, legal institutions arts, manufactures and trades. The ancient Hindus at the special speci spoken of as "bold and expert surgeons," and the forms indicated and the forms indicated and the forms in the Mr. Bose deals finally with Greece and with wester the isation at the contract of the contract judicial procedure receive well-merited praise.

civilisation; the latter is traced through its first stage of unrelenting and its first stage of the latter is traced through unrelenting severity, and its horrors are remorselessly unrelenting severity. The second stage sees the rise and triumph of science, scarcely entered as yet in the West, though many individual show a noble alternative with the west, though many of the transfer of the laternative with the west, though many of the laternative with the west, the west with show a noble altruism. A painful picture is drawn of the ment of coloured ment of coloured men by the white—a picture, unfortunated

and severe condemnation is bestowed on the exploitathe East by the West. "The object of the western or exploiter is to squeeze as much as possible to the western of the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is to squeeze as much as possible to the western or exploiter is the western or exploriter is the western or ex MBER also proposed and the exploited peoples, and enjoy it also to proportion of the exploited peoples, and enjoy it at home," it the author remarks that the notion that "Europeans are henevolent mission of progress and civilisation the author that Europeans are benevolent mission of progress and civilisation in Africa, oceania and the East" makes "one support Sion debenevoient in Africa, oceania and the East" makes "one suspect a vein of the evils of in After a powerful sketch of the evils of in the evils of interest of in the evils of interest of in the evils of interest of in After a powerful sketch of the evils of industrialism, with the closes on a note of hope, looking to the arising of "a of civilisation grander and more majestic than any the and has witnessed as yet ".

Mr. Bose's book is a valuable one, and deserves careful essation adding.

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Hypnosis and Suggestion, by W. Hilger, M. D. (Rebman oken de London. Price 10s. 6d. net.)

Although primarily addressed to the medical profession, this COURSE the me at abounds with interest for all who are seeking to relieve tatus d man suffering. Hypnotism is here defined as "a condition ore tree sleep which is characterised by rapport—that is to say, a thistin of sleep in which the exchange of thoughts is possible ted, at tween doctor and patient". The whole subject of sleep and e we have action is described from an impersonal standpoint of and in centific observation and practical treatment, for the author spech is steers clear of the conflict of personal opinion which imon the least so much of the early researches. The cases narrated are Pauring and convincing, and open up a wide field for further his train. We cannot refrain from our usual note of protest the we find experiments on living animals condoned, dis the by being quoted as cases of physiological action, but this forms and in passing. Perhaps some students of psychology wish for a little more in the nature of an explanation of phenomena described, but it is very doubtful whether can be advanced in this direction at the present stage prestigation. It is evident, however, that nothing has introduced into this work that is not amply supported state professional evidence, and herein must lie its value

W. D. S. B.

Historical Studies in Philosophy, by Emile Boutton by Fred Rothwell, B. A. (Magnation by Historical States Authorised translation by Fred Rothwell, B. A. (Macmille 1994)

These very interesting and able studies, "written most by the studies or colleagues" M by the studies or colleagues "M by the studies or colleagues" M by the studies or colleagues "M by the studies or colleagues "M by the studies or colleagues" M by the studies of the studies at the express invitation of my pupils or colleagues" (M. Bot of the Institute and Professor at the express invitation and Professor of the University are a resume of lectures delivered at the Day of the University are a resume of the University and the Day of the University are a resume of the Day of the University and the Day of the University are a resume of the Day of the University and the Day of the University are a resume of the Day of the University and the Day of the University are a resume of the Day of the University and the Day of the University are a resume of the Day of the University and the Day of the University are a resume of the Day of the University and the Day of the University are a resume of the Day of the University and Day of the University are a resume of the Day of the University and Day of the University are a resume of the Day of the University and Day of the University are a resum sity of Paris), are a resume of lectures delivered at the Edition Normale Superieure and the Sorbonne, and deal with Socrate Normale Science: Aristotle, Journal the Founder of Moral Science; Aristotle; Jacob Boehn, with Socrated The principle adopted is. Descartes; Kant. The principle adopted is:

In order to understand an author's work in the way he meant like with understood, i. e., to understand it aright, we must make it our constant extension not merely to search into the visible letter of the text and all the dead of documents, but also to live and think with the author himself, to calle the constant of his spirit.

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pecul The longest study is that devoted to Aristotle, as befitsite almost unique position the Stagyrite has occupied in the shaping alike of European thought and religion. But it is been surely a significant sign of a quickly changing world Jacob Boehme, a prince of Mystics, is in this with designated "the German Philosopher" and his work serious studied from the philosophical standpoint. In the treatment K of Socrates it is his philosophy and work that is studied, " usid doctrine he taught his disciples and left to the world". As he to disciple and left to the world. nothing in writing his soul and his feelings are indecipherall leve M. Boutroux sums up Socrates as "the man whose ideas at the man whos most instinct with life in contemporary society," after cardil soph scrutiny of his purpose, his methods and his teaching and careful analysis of his views. However steeped in South A lore he may be, the specialist, much more the general restriction. will find some new light thrown upon Socrates' thought this incident this incisive and finished study. Of Aristotle our author with "In him the philosophic genius of Greece found its university its perfect its perfect expression." And in truth as one scans the long of his writing of his writings, many of which have not come down to appears that A appears that Aristotle preceded Lord Bacon in taking knowledge as him knowledge as his province". A short biography is given his method discourse in the short biography is given his method discourse in the short biography is given by the short biography in the short biography is given by the short biography in the short biography is given by the short biography in the short biography is given by the short biography in the short biography is given by the short biography in the short biography is given by the short biography in the short biography is given by the short biography in the short biography is given by the short biography in the short biography is given by the short biography in the short biography in the short biography is given by the short biography in the short his method discussed; M. Boutroux considers Aristolie this end all a historian all a historian. It is probable that, as regards this ordinarily many sides. ordinarily many-sided man, each will see in him that see which personally which personally appeals most to him. He was also a later to him. He was also a later to him.

public cosmologist, an astronomer, an expensed in philopetaphysicians, an astronomer, an exponent of general biologist, meteorologist, a botanist Ir. a biologist, meteorologist, a botanist. His teaching bysics, a production of philosophy into existence, wight the Peripatetic School of philosophy into existence, the extraordinary influence this 'heathen' philosopher, d Box 120 384 B. C., exercised on the theology of Christianity is Univer rell known.

ne Eccle The claim of Jacob Boehme to be a philosopher is first with, for it is acknowledged that it is not customary to see as such in Germany. His motive is sought for, and hings the salvation of my sould the salvation of my sould the antitive welling with the salvation of my soul, the means of gaining the chief in destined to raise the most is object is destined to raise the most profound metaphysical petits its peculations."

dinte Descartes, a very different character from the 'shoemaker But it hosophist,' held that the sovereignty of reason "dominates bild the entire development of modern philosophy". His famous is with axim, "Cogito ergo sum," still survives. serioush

realmed Kant, who lived for philosophy alone, was, M. Boutroux lied, the tasiders, a thinker rather than a writer, but a chronological Ashelic of his works is given and a short account of a singularly phently reventful life. His writings cover a vast field of thought; ideas taphysics, science, religion, morals, criticism, logic, geoer card laphy, history, etc., besides philosophy. ing and s

South A book of singular interest. Opinions may vary very as to the value and true meaning of some of the repretations of the various philosophical systems and points with, but all will probably acknowledge the fascination clarity of the thought with the celebrated French charm of and clear-cut style. The translation also is singularly done, so well that one loses the odious sense of reading a An Index completes the book.

E.S.

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Yatīndra-Mata-Dīpikā or the Light of the School of Sri Roma Srīnivāsa. Translated into English, with No. Yatīndra-Matu-Dipina nuja, by Srīnivāsa. Translated into English, with Note of Sti Rinks A. Govindāchārya Svāmin, C. E., M. R. A. S. nuja, by Srinivasa.
etc., by A. Govindāchārya Svāmin, C. E., M. R. A. S., etc., production of the prod

There is surely no want of small introductions to the Modernta (as distinguished from the Illusion) Pantheistic Vedānta (as distinguished from the Illusionist at interpretations of the Vyāsa-Sūtras) and the state of the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at the Pantheistic Vedānta (as distinguished from the Illusionist at t Pantheistic Votations of the Vyasa-Sūtras), such as the Pluralist interpretations of the Vyasa-Sūtras), such as the Visishtadvaita Philosophy by M. Dieses Catechism of the Visishtadvaita Philosophy, by N. Bhashi in charya. But an "academic work" which might serve at the "book of reference for all time on the Visishtadvaita Phil we sophy and Religion" has so far not been accessible to the English-reading public. This is now placed before us in the state of the formatter and the state of the state form of a translation of that famous manual, the Yalinda pipsion mata-dīpikā, which has long since been recognised, in the Pandit world, as the best hand-book for beginners in the shifty of the Vishishtadvaita.

The translator is A. Govindacharya Svamin of Mysore, so giely well known by his works on the Dravida Saints, etc., and in other useful contributions to the Journal of the Royal Asiatic Script ne o of Great Britain and Ireland.

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DATE:

The work consists of ten Avatāras or Advents, as the 1 no word is very happily rendered in the translation, these chapter than dealing respectively with (1) Perception, (2) Inference, (3) Word (i.e., the authoritative literature), (4) Matter (constinution) the visible Universe), (5) Time, (6) the Spiritual Universe, (7) Attributive Consciousness, (8) The Soul, (9) God, [8] 151 Non-Substance.

We should like to say something more on the contents of each chapter, but we have to confine ourselves to pointing one or two interesting passages. On p. 20 we read the discount of the state of the dream-cognition is not a delusion, and for what reason. p. 70 we are informed that the senses (i.e., the power like Obtainable at the THEOSOPHICAL PUBLISHING HOUSE, Adyar, Missing

Obtainable at the Theosophical Publishing House, Adyar, Mark Price Ans. 6. See further Vade-Mecum of Vedānta, by A. d. T. Raider Svāmin; Sri Rāmānujāchārya, by S. Krishnaswami Aiyangar and T. Raider Chariar; The Life and Teachings of Sri Rāmānujāchārya, by C. R. Singer Chariar; etc., etc.

^{*}V. A. Sukhtankar's dissertation on The Teachings of Vedanta strike to Rāmānuja is excellent, but that it is not exhaustive, may be gathered the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the fact that one of the six Substances, viz., Pure Matter (shuddha sarthing the sarth

REVIEWS

Not seing, hearing, etc.) of one who dies as a Mukta do neither Not seing, hearing, the latter nor perish, but abide here till the S, the property the state of the property that the prop priod of Discontinuous who is in need of them. Pages 109 ff. someous agood deal on Bhakti-Yoga. On p. 123 we learn that nister the lower kingdoms of nature. hast the 18 conson with God (attainable the constitution of those who hasty rish not for union with God (attainable through Bhakti) but for The metaphysical soul-bliss secured by the Path of Know-This soul-bliss "is experienced in a Corner the Spiritual Universe—in the manner of the wife who has is in her husband," or, according to some, in a corner of the atindra hysical Universe.

Many passages being unintelligible to the average reader he shift ithout a commentary, foot-notes have been added on almost rery page. Still in some important places they are unfortuysore, a stelly missing. For example, not everybody is likely to and derstand why Pure Matter (shuddha-sattva) is on p. 65 Switz ne of the six Substances, but on p. 156 a Non-substance. wisit quite a patent fact that consciousness is non-conscient as the roon-sentient (pp. 91, 98), unless the latter be explained to chapter sean: different from the subject of consciousness.

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The translation is faithful, on the whole, but we cannot agree that the translator has always "done his Jaivers, (p. iii). What is the unfortunate reader to think when God, (1) Listold (on p. 76) that Earth is "(1) All-odorous, (2) Odorous neither warm nor cold to touch"? The passage should ntents (as is shown by the context as well as the editions): "(1) nting odorous, (2) Savourous, and characterised by Touch "." read the similar mistake occurs on p. 73, 1. 2 where we read "colour" son t stead of "smell"; and on p. 66, l. 13 where "Avyakta or power street "must be replaced by "Vyakta or Discrete". On we are struck by the notice that God has everyir, Mairi His body "excepting His own body and consciousness"; ar, Mairi rindiction

The solution is that the Substance Pure Matter. The solution is that there is also a Quality called Pure Matter inherent

Neither warm nor cold to touch " is added in the following sentence. Ci Varavaramuni in Tattvatraya-bhāṣhya ed. Skt. p. ४९ : अञ्चन्त्रमित्युच्यते thereiting a sathaly Yaravaramuni in Tattvatraya-bhāṣhya ed. Skt. p. ४५ : अव्यासा क्षेत्र क्षिणितिमागलात् (also p. ९०), and Tattvatrayaculuka-samgraha p. ३ : भाषानभागत्वात् (also p. ९०), and r.... इत्रं विषमपरिणामदशायां व्यक्तमिति नामान्तरेण कथ्यते

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while the correct translation is: "Having as His body all the excepting Himself (or: His own, i.e. the while the correct transcribed with the while the correct transcribed with the substances excepting Himself (or: His own, i.e., the substances) and His consciousness (belonging to the substance) 1913 Substances excepting consciousness (belonging to the sinternal of the sound by the Substance) "(cf. p. 65). How is it, by the way, that our friend renders, on p. 105, Bhagavato 'nanto L. say parti iscation secretul self. The scence in themselve gunāh by "the innumerable Blessed Attributes of God," at not (as would be in accordance with the practice adopted by tengs int him since the end of the long discussion on the term bhagavain J. R. A. S.) by "the innumerable auspicious attributes of the bree of Blessed One"? Is it because he feels the impossibility, in he He. English, of applying the word 'blessed,' which is passive both in Scien form and meaning (favoured with bliss) to the giver and source of bliss? If so, why reject 'holy' (suggested by the reviewe) wareign trely, li which, according to the Oxford Dictionary, means, among other things, "morally and spiritually perfect"?

Another not very pleasant feature of the translationisa certain mania for using uncommon, or inventing new, words: moiety (p. 77), septuplicatory (ibid.), three-propertied (p. 78) cognoscitiveness (p. 115), liegent cum cognoscitive (p. 117) nucleolus (p. 119), in-dwelling (p. 144), mal-odour (p. 18) etc., do all not sound very well and will, it is to be hoped, and return in any future works. Perhaps our translator had also better desist, in future, from speaking of Knowledge and A knowledge instead of Knowledge and Ignorance (p. 95).

In concluding let us say that the Preface contains some valuable biographical material, to which also Professi Narasimhaiyangār of Bangalore has contributed one or to F. O. S. pages.

Education and Ethics, by Emile Boutroux, translated to the Boutroux translated translated to the Boutroux translated transl Fred Rothwell. (Williams & Norgate, London. Price 55. Etc.)

"The present volume," writes our author in his value in h introduction, "consists of lectures delivered, at various the state of lectures delivered, at various the speak at the Fontage at the speak at the s at the Fontenay school, a training college, so to speak teachers in class teachers in elementary schools," and the object he sets him these lectures is a set of the sets him these lectures is a set of the sets him these lectures is a set of the sets him the set of the sets him the sets of the se in these lectures is to show what is, in his opinion, the aim of education aim of education, and to try to inspire his audience his ideal. REVIEWS

Education, in its true and complete meaning, is not the acquisition of gducation, in its true and complete meaning, is not the acquisition of knowledge, but rather the cultivation of the human particular habit or knowledge, but rather the cultivation of the human with all his physical, intellectual, and moral powers; it is not the handing for the handing particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the cultivation of the human particular habit of knowledge, but rather the constant habit of knowledge, but rather the cultivation of knowledge, but rather the constant habit of knowledge, but rather the knowledge habit of knowledge habit of kno of partial his physical, intellectual, and moral powers; it is not the constitution of his freedom for the benefit of a machine, however scientific and issued this latter be regarded; it is the development of this very freedom to this latter be reducator is a strange one: to act on mind and confibe task of the educator is a strange of thinking and in such a way as to render them capable of thinking and in the strange of th The task of the educator is a strange one: to act on mind and con-insurance in such a way as to render them capable of thinking and judging of cancelves; to determine initiative, arouse spontaneity, and faction sence in such a way as to remost them capable of thinking and judging of thinking and judging of the determine initiative, arouse spontaneity, and fashion human into freedom. kess into freedom.

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Ethics, M. Boutroux holds, are a part of education, and the of his lectures are devoted to different ethical systems; Hellenistic or Esthetic; Christian or Religious; Modern Scientific. He distinguishes these very ably:

The Greek sages heeded neither theology nor science; they simply themselves what it was that constituted supreme beauty, the one othin did members. Christianity created its type of moral perfection even more other tally, liberating itself from all exterior necessity and taking account of none the conditions of earthly life. Science which finds itself faced with these and traditions purposes to find their bases in the necessary laws of

It is a pity that in dealing with religious ethics, the author bold exclusively confine himself to a consideration of Christmity, which, after all, is but one religion out of many, and Thave their moral codes. Different ways of inspiring the mug to study, the educative value of reading aloud, and the d also kvantages of the interrogatory method in teaching are all masidered, and the author has written a volume which may most warmly recommended to those who intend to adopt heart of teaching.

T. L. C.

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The Soul of India, by George Howells. The Angus Lectures 1909-1910. (The Kingsgate Press and James Clarke & London. Price 5s. net.)

Dr. Howells' book contains a mass of information on of a valuable and interesting character in a very conbient form. It is divided into five books covering the field The Land, its Languages and its Races; Historical Survey Indian Civilisation; The Evolution of Indian Religion and indian Civilisation; The Evolution of Indian Comparative Study of Hinduism and Christian-Hinduism and Christianity in historical contact.

The generally recognised Indian authorities have been senerally recognised Indian authorities and used in the making of this book, completed by a of India and Index. It is of course with the author's personal views on the many vexed questions arising from the many vexed questions arising from the personal views on the many vexed questions arising from the personal views on the many vexed questions arising from the personal views on the many vexed questions arising from the personal views on the many vexed questions arising from the personal views on the many vexed questions arising from the personal views on the many vexed questions arising from the personal views on the many vexed questions arising from the personal views on the personal views on the many vexed questions arising from the personal views of the personal views o personal views on the standpoint taken is: "I have points a plant of the standpoint taken is the stand disagreement. The standpoint taken is: "I have the low to avoid misrepresenting in any degree and the low the low to a standard disagreement.

earnestly to avoid misrepresenting in any degree any phase that to make my criticisms above and religious thought and to make my criticisms above all thing the Principal of Seramora and the state of the principal of Seramora and the state of th religious thought and religious thought and founded for the principal of Serampore College originally founded for the college original for the college or the college Bengal, a Baptist College originally founded for the training of the college originally founded for the training of the college originally founded for the college original for the college original for the college original for the college or of Indian Christian Missionaries and for the education of Indian Christian Missionaries and India Indian Christians; and so, unless he were more than humani telling must be predisposition in favour of his own religion must be suspected and so One knows oneself, even when one has left orthodoxy behinds favour of the wider view that all religions equally lead ments liker God, how difficult it is to shake oneself free from original much theological prejudice. And after the adoption of this imparting stant standpoint has been categorically set forth, it is something of a state shock to read in the notice concerning the Theosophical Thousand Theosophical Theos Society, ranking it as among the "new currents of great force and operative in Hinduism through the impact of western civilia arer tion and Christianity": uturall

Mrs. Besant has done much to encourage higher education on High The lines and to discourage child-marriage. At the same time she enoungs who educated Indians to utilise modern science for the defence of such glaning and as charms, spells, incantations, astrology, idolatry and caste. Theosophy to tolerate any form of faith except a living Protestant Christianiy it is believes in Christ as the Light of the World and the Saviour of method and in lovelty, to Him feel and Incantal a and in loyalty to Him feels itself in duty bound to seek to discipline all lend nations.

I have never heard or read, and probably I know mored shape Mrs. Besant's activities than Dr. Howells does, of Mrs. Best wider encouraging charms, spells and incantations. As for astrological idolatry, and caste: in the former a great revival of interest and now taking place in the West, and Christianity itself uses its as, I suppose, a Protestant would describe the images in Romand Cothesis. Catholicism and for the same reasons. While Mrs. Besant all their their necessity she does not encourage it. She recognises as Hindu willow Hindu villager tells Dr. Howells: "We want something worship that worship that we can feel, touch and handle." If Protestions Christians—and Dr. Howells is apparently a Baptist—there but realise when but realise what one would have thought a very small experience of Indian ence of Indian ryots would have thought a very small ence of Indian ryots would have shown him, that one religion or rather one presentment of religion, cannot fit all men's new that an increase in the state of th what an increase in religious tolerance would result caste too a good case can be made out, if caste is MBEZ

dipidal lines laid down by the Manu, and not the multitude of 1913 into a phrastes existing in modern India. Indians, who ought to bins of say that if caste were abolished they do not know what hase the life. It is quite conceivable that it Taket production of the last state of India might be aste premat-Theosophists also quite agree will be Many Theosophists also quite agree with Dr. Howells that His Light may soon again ill that His Light may soon again illuminate our day, pecked of so are trying with him to discipline all the nations, and some success, as the widespread organisation of the ments Inder of the Star in the East proves. The occult power of original sand is believed in by Mrs. Besant, and perhaps that is what is partil by her encouraging the use of spells and incantations. ingula stit is very difficult to censure practices of one religion ophic whout in reality censuring all, even your own. In all set at form and of prayer there is an element of incantation, and the wer attached to sacred names by almost all religions is trally known in India.

The Bhagavad-Gīṭā is said to be "from the standpoint of na Histi gious philosophy the most notable product of ancient The common element in the theology of the Bhagavadii and the New Testament is dwelt on at length and the unifystendency common to both noticed. The very vexed point as whether the teaching of the Bhagavad-Gīṭā and the devotional more shina cult were borrowed from Christianity or not is also Best toidered, with the result: "I think there is considerable trobs and for suspecting Christian influences in both cases, but erest data are not sufficient to enable us to come to a definite in the matter." The Theosophist would probably Romet for the similarities between the Christian and the diteaching, I imagine, by a recognition that human nature werywhere the same, shows the same traits, has the same and is given by the great Ones the spiritual food it The Bhagavad-Gītā includes the teaching of all the six of Indian philosophy, is intended evidently to be a the with an appeal to every Indian school of thought—a billion of doctrine which has caused astonished comment, on doctrine which has caused assumanced to the Chapter one method of progress is recommended. It is the next Chapter another standard is adopted. It is the next Chapter another standard is adopted.

I hat an Indian Scripture, with its incorporation of

these different elements of Indian philosophy, would bottom NOVEMBER 1913 these different elements. And so with the Kṛṣḥṇa legend at its strong resemblance to the Christ story and from an allen random resemblance to the Christ story and the cult, with its strong resemblance to the Christ story and the cult, with its strong resemblance to the Christ as babe and boy. The cult, with its strong to the Christ as babe and boy. Theosoph that the lives of great Avataras are both Christian devotion recognises that the lives of great Avataras are built a recognises that the lives of great Avataras are built a the same plan, their exoteric life-stories are intended to around the symbolising also ut certain devotional feelings while symbolising also the lay pilgrimage of the soul on the different stages on the painted and its accustomed setting the pai each with its own trials and its accustomed setting. Kith and Christ are two persons but one Spirit, on whom centre the love of the greater portion of devout humanity.

But within his limitations the author means well to like source We are all one with him in his final words: "In the spirit me Christ help your Indian brother to realise his own soil lee h Exactly the work the Theosophical Society is trying to do were India as elsewhere; though our methods may be different by reserving those of Dr. Howells, our aim is the same. ethod

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The Law of Psychic Phenomena, by Thomson Jay Hudson tay is (G. P. Putnam's Sons, London. Price 6s.)

This deeply interesting book has had a popularity with has carried it triumphantly through twelve editions already and we predict for it several more. There is no path psychic investigation which this author has not pursued mi his enquiring mind and his observant eye. The resulting comprehensive survey of the entire field of research, not of interesting but valuable to the student. If Gladstone in the student of the stude correct as to the enormous importance of such work of world, then the services of Professor Hudson are among the which will I which will be even more appreciated by posterity that the present down present day students. He will then be recognised as one the first from the first fruits of the revival of spirituality and consequences to belief in the belief in the immortality of man at the close of the last central with the establishment. Most of his investigations are directed towards the establishment of this truth EMBER

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1913 The Secret of Efficiency, by Grace Dawson. (William and all Bilet & Sons, London. Price 1s.)

That additional attention should be paid to the laws of That addition the laws of and life, with the increased strain upon the nervous sign, and the intelligent application to life of the great wilt a miple of rhythm is the theme of this practical hand-book for arous (he la mind and body. It proves, both by precept and example, when we work intelligently with the law of rhythm, life Krain womes easier, and that when we work against it, either central deliver through ignorance, everything is more difficult. the power to produce the effect intended—can be lo low sured only by learning how to bring the nerves of every spirit ment of the body under the direct control of the brain. 1 soll the book treats of economy of energy by rhythmical to dia prements; the saving of muscular and nervous energy; the erent by reserving of health, strength and vitality by the quite simple thod of learning the principles of tension and relaxation. s forance and apathy are the two foes that prevent the great pority from learning how to have full control of their own and muscles. To economise energy in every possible Hudse by is the secret of tirelessness. A useful chapter is devoted the use and abuse of muscular and nervous power in games warious actions. The secret of mental efficiency is table in its teaching the discipline of dominating thoughts ited of being dominated by them.

G. G.

The Social Basis of Religion, by Simon N. Patten, Ph. D., D. (The Macmillan Co., New York. Price 2s. net.)

This book is not an apology for religion but a "condive defence," and is written from the point of view of ragmatism". "Religion," says our author, "begins with a belief in God but with an emotional opposition to ovable evils. It is a psychic reaction, not an intellectual integration, and its one essential element is its programme for social outcasts." Professor Patten argues that thought Professor Patten argues that the traditional, the metaphysical and the prag-In the first all actions are judged by the authority sanctions them, in the second by their antecedents, in

the third by their results. Activity, he says, has in many NOVEMBER 1913 ways passed into this last stage, and religion, if it is hold as a regenerative force, must pass into it all ways passed into the ways passed into the effective as a regenerative force, must pass into it all mover discovered in the second of the will never discovered in the second of the seco effective as a regularity and fear to become better and fear to become much Religious aspiration long as men hope to become better and fear to become work a published is at hand when the process, already well as the process and the process are already well as the process and the process are already well as the process are already are already as the process are already are already are already and already are long as men hope to a but the time is at hand when the process, already well under the process, already well under the process already well already well already well already well already already well already alread way, by which religious concepts become socialised must be way, by making for progress and encouraged. The state of the st recognised as making for progress and encouraged. The this problems with which religion is concerned are degenerated the will. These subjects the outless the content of t regeneration and the will. These subjects the author is at a regionality and vigour. The hook is interest. cusses with great originality and vigour. The book is interest ing and well worth study; those who enjoy bold generalisation has their liking. The spiritualidation has the study and the spiritualidation has the spiritualidati will find in it matter to their liking. The spiritual ideal will find in it matter to their liking. forth in it, an ideal of brotherhood and social responsibility, acceptance to the reader feels with a reader feel with a reader a high and beautiful one, yet the reader feels unsatisfied the end of the volume. This sense of something lacking south caused no doubt by the fact that the author interprets the always in terms of the physical body and its requirements sphilic Such an outlook on the world as his is bound to limit his view in Loca and lessen his insight into life's problems. lans.

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The Fourth Creative Hierarchy, by E. L. Gardner, mi Astrological Analogies, by H. Veale. (Published by the authr, untai London. Price 1s.)

This little book is a Transaction of the Blavatsky Lots London, and is especially welcome as showing the revine teral activities of that well-known Lodge after a period of temporal thara 'obscuration'. It is based primarily on a careful study with The Secret Doctrine, and will appeal only to earnest student froble Mr. Gardner has provided his text with coloured diagram; the illustrate the fruits of his labours, and Miss Veale has combined but of buted an admirable astrological treatise, showing from the standpoint of standpoint the results of her study. Both of these study are to be are to be congratulated on their work, and we hope that his are to be congratulated on their work, and we should be the state of the st Transaction will be the forerunner of many others in this a future.

REVIEWS

The Adyar Bulletin (October). This is a very interesting 1913 The August of the A lecture by Mrs. Besant on 'The Coming of the World-Teacher, dealing with the subject from the emotional World-leading, in distinction from the intellectual aspect treated work month, forms the piece de resistance. month, tornal and interesting article on 'The Physical while Mrs. Adair's paper on 'The Reality he the Thought' is well-considered and helpful, possessing great leration therapy charm. In lighter vein is a duologue by K. F. Stuart, atitled 'The Public'. 'On Tour,' by T. L. Crombie is a brief interest the interest that eight people from Adyar made to lisation highest to attend a Theosophical Conference. A delightful poem by H. M. Barnard concludes this excellent number. With the bility's acception of the Editor's notes, which, as always, are full of isfield deterest, the permanent features of the magazine are conacking by their absence—owing possibly to pressure of space. Messrs, G. A. Natesan & Co. of Madras have issued Philocomes whic Thoughts, by V. Nagalingaiah Devara (Ans. 12) and Studies is view local Self-Government, Education and Sanitation, by A. P. Patro Mas. 12), which embodies the "author's experience of Municipal and Local Boards Administration," and provides very whilhints and suggestions. How Not to Grow Old, by J. Stenson loker (Fowler, 1s.) is the revised third edition of a popular wk, good of its kind. Saving Health (Sherratt and Hughes, 1s.) eauling ontains six essays in Mental Science. This Work-a-day World withe Next, by Ben Adhem (Weekly Post, 6d.) is a collection v los d'articles "being a resurrection of certain hebdomadal epheremark tendities intombed in the newspaper necropolis"! The mpood Character and Call of the Modern Age, by T. L. Vaswani, is yet souther (No. 17) tract from this indefatigable worker. Social holem, by Maharaj-Kumar Sailendra Krishna Deb (Ans. 4) the Presidential Address delivered to the Hindu Marriage League printed in handy form. It is very interesting useful. The Origin and History of Reincarnation, (Power Bok Co.) is a symposium arranged by S. George from the had a symposium arranged by S. Goods of Archdeacon Wilberforce, Mrs. Besant and others. Sis a very imperfect and not quite impartial collection on the thect, and totally fails in its purpose. We wish some one totally fails in its purpose. we wish totally fails in its purpose. we wish would be wish totally fails in its purpose. We regret

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reconnections and careful and better-read in the subject in the su

Realmot recommend this booklet.

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THEOSOPHY IN MANY LANDS

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The General Secretary writes of vigorous propagands like The Monday evenings at Mrs. Luckeneder's into old House of the Knights of Malta, are being continued, while on Thursday is held a study class on Man. The ethical site studied in the lately translated Initiation, and At the Feet of the studied in the lately translated on Saturdays. A new feature is the lately translated on Saturdays. Master, is cultivated on Saturdays. A new feature is that athere is given out for the Monday evenings on which members are invited to speak, thus rousing interest in many, besides the out lecture of the evening. A long course of weekly lectures if the arranged for, and meetings are held for the answering questions.

GERMANY

Herr Lauweriks, the General Secretary, is starting to Theosophical Journal, in which enterprise Australia participating, thus combining the German-speaking Lodgest participating, thus combining the German-speaking Lodgest participating. this new venture. The title is to be, Organ der Theosophisms lies Gesellschaft in Deutschland und Oesterreich. Mr. Osterman Rectal is generously assisting in this, in spite of his great interest and in French activities.

An Occult Congress is to be held in Berlin in the spiral to M of 1914, and various organisations are being invited to the dis part therein. An interesting article on it has appeared, and the last appeared appeared, and the last appeared, and the last appeared is looked forward to with much interest.

AUSTRALIA

The Theosophical Society has to mourn the loss of a the father than father tha our well-known Melbourne worker, Mr. H. W. Hunt, Mr. H. W. Hunt W. H. H. W. H. Mr. Hunt was prominent in the Temperance field, and man other useful as prominent in the Temperance field, and man other useful he hard to fi other useful civic activities, and his place will be hard to May the Light Di May the Light Eternal shine on him.

Launceston, in Tasmania, has now its own Lodge builting for seven after living for seven years in hired rooms. house has been bounded by the results in hired rooms. house has been bought, and the Lodge is installed therein

A report on the Theosophical Society was presented Wittemans in the Wittemans in the West of the West Mr. Wittemans in the name of the Belgian T. S. to the Congress of International Society was presented to the Belgian T. S. to the Russels. Congress of International Associations, held in Brussels.

ENGLAND

The propaganda season is open, and much activity is The propagation is lecturing in Leicester, Loughton, Peter-swadlincote, Derby, Nottingham brough, Swadlincote, Nottingham, Mansfield. mingham and Wolverhampton. Hampstead has issued a Single of Sunday evening lectures through October and the Vice-President, in which wember, in which wir. Sinnett, the Vice-President, is C. E. Woods, Mrs. Ransom, Lady Emily Lutyens, and thers are taking part. The Blavatsky and H. P. B. Lodges are busily at work. A Theosophical School is being opened and Letchworth by Mrs. Ransom, aided by Miss Hope Rea.

INDIA

The meetings of various Federations in the South have macted much attention in the Madras papers, and have been Tychronicled. Members have been coming into the Section the average rate of over one hundred a month. bers are Limbhakonam Fellows have formed a League for the helping the only the Depressed Classes, and have started a school, opened by the Hon. Mr. Justice Sadashiva Aiyar, who went down for appropose from Madras.

One of our Adyar students, Mr. H. K. Mehta, has m doing some very good work since he left us, visiting T. S. Lodges in Kathiawar and Gujerat. ustrial at interest throughout the student population and school odesii achers have also come in large numbers. Many Hindu diss have attended the lectures, and some meetings were remain recially arranged for ladies only, teachers and girls gladly reading. Some of the Chiefs of the Kathiawar States were, usual, glad to welcome the Theosophical lecturer. Mehta, after his tour, has settled for a time in Bombay, bis working hard there. It seems as though those who my for a time at Adyar and then go out to work carry with a special force and a special blessing.

FRANCE

The General Secretary reports the opening of the autumn the General Secretary reports the opening of the autumn states that the new Headquarters' building is

U. S. AMERICA

A most successful Convention has been held in Chicago, Mr. A.P. Warrington was unanimously re-elected as Secretary. It is amusing to read in the Chicago Journal that a great split was expected, and then to seems that the Chicago papers were hoaxed by a local that the Chicago papers were hoaxed by the chicago of the Theosophical Society, who has thus injured her bower for evil-doing; for American Editors are not not have the chicago papers were hoaxed by a local power for evil-doing; for American Editors are not not have remarkable just now twice. Nothing, in fact, is more remarkable just not complete solidarity of the Society all over the world. wice. Nothing, in fact, is more remarkable just now the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact, is more remarkable just now of the complete action fact.

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By C. SHERIDAN JONES

[We take the following from Everyman of September 26th, 1913.]

Thirty years ago, on a certain July afternoon, a remain the precincts of the little to able event took place within the precincts of the House through Commons—an event that served to stamp the impress of the British poorle personality on the British people. Inside Chamber itself there was being enacted one of the fieres and dramatic structure in th episodes that marked the long and dramatic struggle then being and waged by Charles Bradlaugh—a struggle, crowned, as we know for the mark and the mar by a complete victory for the member for Northampton. On by side, blocking the traffic, thronging the corridors, passage of mand lobbies, was a crowd of many thousands, not Londouen ar cr only, but sturdy miners from the North, factory hands free would Northampton, Lancashire lads from the mills, all of whom lady come flocking to London in their tens of thousands to "but sen to Charlie". To control them there was only a handful of amand it it policemen, and when the rumour ran from lip to lip that the tenth is the lip that hero was being ejected by force, the few constables on the state of th -there was no time to get reinforcements-despaired, for the two mob, angry, sullen, and masterful surged up into the central lobby, and, with a roar, faced about to rush the Communate Nothing can save it," said an old officer on duty at the dux. For the first time since the days of Lord George Gordon Lever;

It was then that the incident I refer to occurred. A slid rather fragile woman advanced from behind the police, who her that she was attended to the police of the state of th her that she was attempting the impossible. But she went were she held up her hand. She held up her hand; she spoke, quietly, simply, effective scarcely room for formal and statement of the spoke of the spo scarcely raising her voice, and with only that one formation gesture. Even contact the specific state of the s gesture. Even as she spoke the crowd paused, listened back, and within a couple of minutes had drawn off order and subdued. and subdued. That woman was Annie Besant.

II must seem to Mrs. Besant now-a-days a far cry the second demonstrate and de from those times of storm and stress; of riots and demonstrations; of repeated by a classic stress of storm and stress. tions; of repeated bye-elections and prosecutions; of classes to artisans and of fine and prosecutions and prosecutions and prosecutions. classes to artisans and of fierce polemical journalism and found Peace beyond "—Peace and faith and found Peace beyond "—Peace figure of a the much society! To-day she is the central figure from the much service of the much se

of life; whose message to man is to rise above the very discontinuous of life; whose service her energies were poured out like in whose service her energies were poured out like. The arch materialist has become the greatest force The arch in the modern world; the eloquent champion of people a firm adherent of aristocracy. And yet those who her best see through all these and the other startling that have marked her life one thin but golden it that have marked her life one thin but golden thread tinges that have Annie Besant is at once the child and the of a sympathy that causes her always to think of herher position, her logical justification even—last. LookJack over my life," she once said, "I see that its keynote loused brough all the blunders and the blind mistakes and clumsy ess of the past—has been a longing for sacrifice to someide to somefierced existent that I recognise it now as a tendency brought over en being on a previous life and dominating the present one. rekny forts to serve have not been painful acts of self-denial, but n. Ott syielding to an overmastering desire. We do not praise passes to mother who, impelled by her protecting love, feeds and only in crying infant and stills its wailings at her breast; rather distributed we blame her if she turned aside from its weeping to home by with some toy. And so with all those whose ears are to "but muto the wailings of the great orphan Humanity. I now know famuel at it is those wailings that have stirred my heart through hat the that drew for me, as a child, alluring pictures of marthe pull mom, breathed into the girl the passion of devotion, and sent woman out into the world to face scoff and odium."

III

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It is in these words that we have the key to all the kaleidoter; that changed her from a devotee of Dean Stanley to a Aside league of Bradlaugh, and then again into the disciple of whom league of Bradlaugh, and then again into the disciple of Bradlaugh of Br well sted all really strong souls; that antitude the state of greatness. "To follow it," sne has a said, "is not the act of a deliberate and conscious will, and itself into submission, and giving up with pain sometessiest path." It is this resistless, this ever-flowing symmetry that has given Mrs. Resant her unmatched power as a collect in this that has given Mrs. Besant her unmatched power as a has given Mrs. Besant her unmatched power that has not perhaps been equalled in this equation and a that has not perhaps been equalled in this which places her far above any other far above any other far above any other far above any other library of the gestures, so sparingly used, the wealth of amazing power of illustration, even the marked argument—all these are as nothing to the audience, sitting silent and intent—

to wake at the conclusion of her speech with a start a

This intense interest in the world around her has carried the far beyond her platform successes, wondered This intense i Mrs. Besant fair beyond from successes, wondering these have been. Her industry is almost devouring to power of application nothing short of astonishing for the catalogue at the British Museum and you will find a than eight pages devoted to her works—works on subject to to the catalogue at the take some at random, "Occult Charles Its less than eight pages devoted to her works works on subject to as varied as, to take some at random, "Occult Chemistry but "Legends and Tales," "Trade Unions," "Heat, Light at chemistry and "Heat, Light at chemistry," but the sound". Her mind is wonderfully accurate, tireless and retention, and she absorbs and arranges the most complex fad and indicate the complex fad and sureness that probably only Mr Gleden the with a rapidity and sureness that probably only Mr. Gladstee that ever approached. It may be doubted, however, if, on the critical services and the critical services are critical services and the critical services are side, she is anything like so well developed. A practised debate upper she can in argument easily outmatch most of her opponents ever but, probing some of her later works, one finds again and again again and again ag that logic is sacrificed to rhetoric. Yet she is always we stable grounded in the grammar of the science she is elucidated at yet yet. Her science hand-books are even to-day, and after more than thirty years, among the best for students, and as an exposed of Theosophy and occultism she is, of course, unapproached interest. by either writer or speaker.

But it is more, far more, in her personality than in her hears writings that Mrs. Besant is a force. One may questing with f indeed, if fifty years hence any one of the memorable volume tank that she has poured forth will be recalled. But very certain is it that no one who has ever met her or heard her speak leave and can fail to remember the striking impression that she learn some even on the least responsive of mankind. When she was the identified with doctrines that seemed abhorrent to thousand of well-meaning folk, the simple dignity and calm repost large her bearing brought her thousands of adherents; men had come to broad and the simple dignity and calm the bad come to broad and the simple dignity and calm the had come to break up her meetings were stayed by that que intent look and were stayed by that que intent look and were stayed by the first look and the first look and were stayed by the first look and were stay intent look which quelled the mob at Westminster, and westminster, we were the westminster, and we were the won over by a few words from that wondrous voice,

And yet, despite all these triumphs, Mrs. Besant and a true remained a true woman. There is a delightful touch feminism in her cartain and the second and th feminism in her autobiography which is well worth recalls. She relates how She relates how, even in the days of her greatest plants triumphs, shyness never left her. "I shrink from a purity the home." she waiter "I shrink fighter in the home." she waiter "I shrink from a purity the home." the home," she writes, "although a good fighter in the home," she writes, "although a good fighter in when I have been lecturing and debating with no lack on the platform, I have preferred to go without what let at the hotel rather than to sing and make the waiter and and renty at the hotel rather than to ring and make the waiter fall and, as the young mistro. and, as the young mistress of the house, I would let care

start as we have seen, she could on occasional doer." we have seen, she could on occasions display ding courage, wonderful firmness. Jel, as courage, wonderful firmness.

One of the greatest triumphs of Mrs. Besant's life was One of the grant's life was splendid leadership of the match girls of the East End, with Herbert Burrows, she brought out on strike against with herbert Burrows, she brought out on strike against unequalled for injustice.

Subject With Herbert Burrows, she brought out on strike against unequalled for injustice.

Subject With Herbert Burrows, she brought out on strike against unequalled for injustice.

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Subject With Herbert Burrows, she brought out on strike against unequalled for injustice.

Subject With Herbert Burrows, she brought out on strike against unequalled for injustice.

Subject With Herbert Burrows, she brought out on strike against unequalled for injustice. their success for women's Trade Unionism. Her pam-ight at ordern movement for women's Trade Unionism. Her pam-dreten life, "White Slavery in London," stirred the nation prolex and led, after many years of agitation, to the abolition lex lad mody, and led, after many years of agreeful, to the abolition industrial evil—"phossy jaw". The struggle ecritic as a desperate one. The cause of the girls seemed at first debate typeless. For a fortnight Mrs. Besant worked as she had ponents ever worked before in her life, and then it was that the and and direct Girls' Union won recognition, and one of the most ays releible movements of modern times received a stimulus that is icidating lut yet exhausted.

VII

exponent It was from movements like these, from helping the tkers, from pleading for woman suffrage and for the poor, morganising the unemployed and helping to fight for Free keech in Trafalgar Square, that Mrs. Besant turned to minh heosophy. When she found it, it was a discredited cult, questing the few supporters, almost exclusively of one class; with its volume ranisation preyed on by charlatans and its messsage ridiculed gettin misunderstood. Mrs. Besant changed all that. er spid brosophy a force in two hemispheres. She interested the e lears copie in spiritual matters as they had not been interested she as the days of Wesley. Thousands of men and women Journal of the days of Wesley. Inousands of first and the days of Wesley. Inousands of first size of the days of Wesley. Inousands of first size of the days of Wesley. Inousands of first size of the days of Wesley. Inousands of first size of the days of Wesley. Inousands of first size of the days of Wesley. Inousands of first size of the days of Wesley. Inousands of first size of the days of Wesley. Inousands of first size of the days of Wesley. Inousands of first size of the days first time through hearing her speak.

In an age of materialism and indifference she has won verts by the hundred for a religion that was derided almost teits by the hundred for a religion that was deflued and theit was known. I do not believe that there is any other or woman alive to-day who could have survived the thing.

[This is the woman who has placed her services for bloom outside Madras till they attacked her—are seeking

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THE PERSIAN ORDER OF SERVICE

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By Captain E. G. Hart, S. & T. Corps, F. T. S.

This Order of Service has been formed for the service of the servi a great and very ancient Empire which has now fallen on end would almost seem to be near its end. It is interested a great and very ancient days and would almost seem to be near its end. It is intended as catholic as possible and so it is divided into days and would amnost be be as catholic as possible and so it is divided into the be as catholic may be increased later if found necessary to be as carnone as personal to be as p hence, although started under the auspices of the Theosophic to th Society and with the kind permission of its President, Mr. Besant, those who find themselves in disagreement with the same objects of that Society need have not be the same of the same objects. principles and objects of that Society need have nothing to with the two sections which alone represent it and the Order of the Star in the East. It is very necessary to organise and results and scattered efforts at present the star in the East. combine the various and scattered efforts at present being line made to help Persia into a single and homogeneous whole, and the transfer and the transfer and homogeneous whole, and the transfer and the tran it has been thought that no better way of doing this could be some effected than through an Order divided into a number of Percentage different sections, in one or more of which those interested and the welfare of the country could find vent for their energy wiss according to their tastes and capabilities. Practically all who would are so willing to help must agree to the main tenet of Brother. hood of the Theosophical Society, and as that Society admit it as as Theosophists all those who make this principle a work and the ing factor in their lives, whether they be members a lim friends of the Society or not, there is no reason why the spea Order should not work under its auspices although only called of the sections is pledged to work for it.

Persia as a country is admittedly in a very bad way. He 2 independence has almost disappeared, whilst internally the 3 is only anarchy in the land and it seems as if her days & a independent Empire are numbered. To all Muhammadan to all subjects of the British Empire, and to all philanthropish this is a consummation to be avoided at any cost, and all the who who do desire to avert this disaster to a once great of planting and planting the persons below the property of the property o help themselves; for it is not intended in any way lot merely charitall merely charitable concern nor indeed a material charity and

Although Persia is a country of from ten to the long of the urgent need to millions of inhabitants it is probably in more urgent not outside intollecture. outside intellectual assistance than any other country world. Countries Switzerland, New Zealand, etc., all have their National Sections of the Theosophical Society, always a mark of intellectual advancement of a land; in Persia it is doubted seven Theosophists could be found in the whole country in the whole c seven Theosophists could be found in the whole country the same way there is not a single decent school in Persia it is downty.

THE PERSIAN ORDER OF SERVICE

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year dozens of young Persian boys are sent to Europe often to very indifferent schools, from which India, offer the superficial intellectual, and no moral, tey return despise their own country for the rest of their whole country is crying out for the rest of their The whole country is crying out for intellectual Priced its line who from the remnants of an autocratic and on en left and resource which has prevented the ingress of modern intends and thought. In the West we have read to modern intended religious tyranny which has prevented the ingress of modern into in the west we have ready to hand an into in the same and thought. In the West we have ready to hand an essay, and the utilised for the help of Persia in the translation and be utilised for the help to assist the Persians and the high the highest translation and the high the high the highest translation and the high the highest translation and the high translation of literature likely to assist the Persians and the high translation and the highest translation and the high translation are high translation and the high sophical in be utilised to assist the Persians and in the phication of schools. These will all be carried out on with the property of schools. These will all be carried out on the second the school of schools. with the should be little difficulty in making the Order is by no means a poor country, but f Disease lessa is by no means a poor country; but funds will be rent being pured at first to make a start, after which it is hoped to utilise not being profits on the literature, at any rate, wherewith to publish could rore and more. Books are so very expensive in Persia, and mber dere is such a demand for literature of the class it is hoped to poly, that quite fair profits should be made whilst selling was at a much cheaper rate than they can be obtained in the all who wantry.

The Sections into which the Order is divided at present y admit to as shown below, and it is hoped that all who are interested a work and willing to assist with service or money will fill in the bes a m enclosed and send it to the organiser. In particular an why the speal is made to Parsis to help their Motherland, which, it is only a leleved, many of them still hold very dear.

1. General Education Section.

2. Islamic Section.

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3. Theosophical Section.

4. Order of the Star in the East Section.

5. Miscellaneous Section.

The General Education Section will bring to the Persians the General Education Section will bring to the translation to the translation to the translation to the translation to the thought to real bublication of such literature, etc., as may be thought to publication of such literature, etc., as may be the publication of a high your it; and possibly later on by the publication it is quarterly, or even monthly, review, for which it is quarterly, or even monthly, review, for white there is a very real need, there being at present nobeyond very poor daily and weekly news-sheets, and very beyond very poor daily and weekly news-sheets, and very of these. This Section might also take up the question of those which have been so successful in India at whole question of female education is also in crying need the lslamic Section will do all it can to revive and in the national religion in consonance with the highest

and noblest of its Founder's ideals, and at the same time to the bigotry and narrow-mindedness which must be the m NOVEMBER and noblest or its round narrow-mindedness which must me to the more educated it. it from the bigoily and the more educated of the

munity.

The Theosophical Section will strive to spread a knowledge in Persia and to enlist members for the Tork of Theosophy in Persia and to enlist members for the T.S. in will be devoted to the printing and publishing of the T.S. in the of Theosophy in reish and printing and publishing of the T. S. funds will be devoted to the printing and publishing of notice and of Mr. Leadbeater's Outline of Theorem funds will be devoted to the state of the st and pampniers and of translated already whilst others are all of which have been translation. A few copies will be contained to the copies will be contained to the copies will be contained to the copies will be copied to the copied to all of which have been the course of translation. A few copies will be sent free in the course of translation.

The Order of the Star in the East Section will have similar objects to the above. At the Feet of the Master and a shortened version of Professor Wodehouse's pamphlet have been trans lated and await funds for publication. There is a likelihood this Section making a very strong appeal to the Persiant many of whom are expectant of the nearer coming of the Twelfth Imam.

The Miscellaneous Section will be for those wishing serve Persia along other lines than those noted above, and many be expanded into further Sections as the need arises. Forth present, sub-sections can be formed for the assistance of Jen (who need assistance badly), Christians, Bahais and other and one of them might endeavour to get other movements with the same object to co-operate with the Order.

It is hoped that a number of Persians themselves will be enlisted in the Order and will assist in the work of translate and spreading a knowledge of the literature published, and arranging with local booksellers for it to be stocked. With regard to other members, all will be welcomed who 25 genuinely anxious to serve, but those who have a knowledge of the language or are well acquainted with the country and people, especially as regards their tastes in literature, etc. will be especially useful. Those wishing to make themselfs acquainted with the country and its people are advised to the following the following works:

Sketches of Persia, by Sir John Malcalm. Hajji Baba Isfahani, by Morier. Persia, by Lord Curzon. Persian Revolution, by Professor Browne. Strangling of Persia, by Mr. Shushter. Further enquiries should be made to The Organiser,

Persian Order of Service, Theosophical Society, Adyar, Madras, S. E. G. Hari

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SUPPLEMENT TO THE THEOSOPHIST

T. S. CONVENTION AT BENARES

PROGRAMME

December 26th to 31st. 1913

Friday, December 26th

General Council Meeting 9 A. M.

Ouestions and Answers with Mrs. Besant 4 P. M.

Saturday, December 27th

8 A. M. E.S. (General) In the Section Hall 12 Noon. Convention of the T.S.

> (i) Presidential Address

(ii) Reports from National Societies Unsectionalised Countries

(iii) Reports of Subsidiary Activities Public Lecture by Mrs. Annie Besant I. "The Past of the Caste System"

Sunday, December 28th

E. S. (Section) In the Shrine Room Convention of the Indian Section Public Lecture by Mrs. Annie Besant II. "The Present of the Caste System"

Monday, December 29th

E.S. (General) In the Section Hall Convention of the Indian Section Public Lecture by Mrs. Annie Besant III. "The Place of Theosophy in India"

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to stuty 8 A. M. 12 Noon. ₩. P. M.

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8 A. M.

12 Noon.

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iv SUPPL	LEMENT TO THE THEOSOPHIST NOVEMBER 30th	
	THEOSOPHIST NO	
	Tuesday, December 30th	1913
8 A. M.	E. S. (Section) In the co	
12 Noon.	Open Discussion for Members Anniversary Model	
4 P. M.	Anniversary Meeting	
	Wednesday, December 31st	The
8 A. M.	T.S. Members' Meeting for Admission of New	
	Members Admission of New	
12 Noon.	Open Discussion for Momb	Miss N.
4-30 Р. м.	Public Lecture by Mrs. Annie Ross	Mr. F.
	IV. United India"	Jeneral Vr. He
	and	1913,
	Closing of the Convention by the President	Mr. Hai
Other Gene	eral Council and Indian Section Council Meeting	for 19
	will be arranged as convenient.	
		Presider
	SUBSIDIARY ACTIVITIES	\$20-0- Conation
(Membership	in the T.S. is not necessary for working in these	Name to
	Saturday, December 27th	Ination
6-30 р. м.	T.S. Order of Service	
	Sunday, December 28th	LDYAR,
6-30 р. м.	Order of the Star in the East	DIAK,
0-00 1. M.	Mr. P. K. Telang	
	Monday, December 29th	0
6-30 р. м.	Brothers of Service	
	Professor C. S. Trilokekar	The
	Tuesday, December 30th	are
6-30 р. м.	Sons of India	1/2 20
	Professor Sanjiva Rao	M. M. E
	Wednesday, December 31st	Mr. Mar
		Lanc

Prance

9 A. M.

Educational Conference

SUPPLEMENT TO THE THEOSOPHIST

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FINANCIAL STATEMENT

THE THEOSOPHICAL SOCIETY

The following receipts from 11th September to 10th October, gg, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

1		RS.	A.	P.
	Weekes, Chicago, dues for 1913	15	3	0
1	n Hitt I ZS., uuch lot 1010	9	1	0
ı	Corretary I. S., Rangoon, dues for 1913	75	0	0
I	Hereman Hellner, Sokaren Lodge, dues for			
ļ	1913 £5-10-0	81	7	8
l	Haii Mirza Abdul-ul Hussain of Persia, dues			
l	for 1913 and 1914	3	0	0

PRESIDENT'S TRAVELLING FUND

idential Agent from South American I

residential Agent 110111 Soc	IIII AIII	erican Lo	oages,			
20-0-0	•••			296	7	4
Constion from Mile. Cruz				20	0	0

DONATIONS

Mations under Rs. 5	 		2 12	0
		Rs.	502 15	0

DYAR, 10th October, 1913.

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A. SCHWARZ, Treasurer, T. S.

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OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th September to 10th October, are acknowledged with thanks:

DONATIONS

Marius Blanc (through Mr. Charles Mr. Char		Rs.	A.	P.
Marin Mandesh	•••	5	0	0
Plance (through M.		10	0	0
Wr. Charles	Blech,			
		118	9	0

SUPPLEMENT TO THE THEOSOPHIST NOVEMBER vi

A Friend of Col. Olcott, £100-0-0 Donations under Rs. 5

Rs. A. ?

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Hon. Secretary and Treasurer, O.P.F.S. 1160 ADYAR, 10th October, 1913.

NEW LODGES

Location		Name of Lodge Dated issue of its	
Wilmington, Delaware	e,	Charin	
U. S. A.		Wilmington Lodge, T.S 21813	
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Subscribers should immediately notify the Business Manager of any change of so that the Magazine may reach them safely. The Theosophist Office cannot understand the copies gratis to replace them safely. furnish copies gratis to replace those that go astray through carelessness on the subscribers who neglect the subscribers which the subscribers where subscribers where subscribers where subscribers where subscribers where subscribers when the subscribers where subscribers w subscribers who neglect to notify their change of address. Great care is taken in

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-128. - \$3.ANNUAL SUBSCRIPTION: Rs. 8 SINGLE COPY: As. 12 - 1s. 3d. - 30c.

The Theosophical Publishing House, Adyar, Madras, India. Theosophical Publishing Society, 161 New Rond Street, London

THE THEOSOPHIST

breest international illustrated Theosophical Monthly, royal octavo, 160 pages

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ON THE WATCH-TOWER

THE Appeal case has gone against me, and the judgments-probably because the Judges did not see witnesses—are distinctly more harsh than that of ble lower Court. All that was favourable to me in L. Justice Bakewell's judgment has been reversed, rept the one fact that the crime alleged did not occur. that was unfavourable has been confirmed. funds of appeal to the Privy Council are, roughly, that Court has no jurisdiction, that the mandatory injuncin is in the teeth of § 55 of the Specific Relief Act, that the judgment is against the evidence. English ders must not regard a Court of Appeal here as being any way like that in England. Here any Judge sits and a junior, in the Court of Appeal, may aside the judgment of a senior in the lower Court. Lords of Appeal in England are, of course, a senior y, regarded as especially learned and of great exthat its judgment carries more weight than of a lower Court. the fact of my appealing while, as the fact of my appealing

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shows, I believe the judgments to be wrong in law, I have no complaint to make as to the Judges. As I was said, they heard me with courtesy and patience, and that age ask for. If they have decided is all a suitor can ask for. If they have decided wrongly, we have decided wrongly, which we have decided wrongly with the property of the property of the have decided wrongly with the property of the have decided wrongly with the have decided wrongly wrongly with the have decided wrongly with the have decided wro their judgment will be reversed on appeal. If they have decided rightly as to the law, then one can only say that the the law should be altered in a way which will make it 1000 conform to the best traditions of Chancery, so as to protect children in future; but meanwhile: "It is just the law." our

Realising this, I have been doing my utmost to obey that what the Court has ordered; I do not yet know with wor what result. But for the boys' sake, I have offered to by br give up my right of appeal if the legal guardian will at h consent to allow the education of the young men to real be completed in England, and to permit a settlement his to be made upon them that will amply suffice to bus all expenses. I do not ask for any control of over them; that they may continue their educa- ad tion in peace, at any cost of humiliation to, and how sacrifice of, myself is all I have asked. If this be tom refused, it will be clear that the object of the suit is Whi merely to injure me and not to secure any good for the te, boys. This has been frankly stated in the presence of the more than one person by one of the supporters of the successful plaintiff. But to prove that this is so by his conduct will be a public scandal.

While Mr. Narayaniah's counsel, honestly desired to do his duty, to gain a great advantage for his client and to secure the welfare of the Wards of Court, at one approved the offer I made and submitted it to his client

ON THE WATCH-TOWER

was taken out of his hands. After some days, As I would be that Mr. Narayaniah wished me As I was under to his eldest son going to England to be with the ongly, to already there, and it was understood that he was to y have their University education at my cost; this was, ly that sperally, confirmed by letter. He also wished the Wards take it come over, the three brothers returning together to as to ingland in July, 1914. I at once agreed to the first, "It is jugh thinking it very strange that after asking the ourt to remove two of his sons from me, he should ow ask to place another under my maleficent influence. o obey that was, however, his business, not mine. On the with wond point, I could only answer that I had no power ered to bring over the boys. I am applying to Chancery n will be help, but they are resisting the application. Properly nen to reaking, Mr. Narayaniah, not I, should be left to make ement his application, but I am doing it, because I feel bound ice to puse every possible method of compulsion, in obedience control the Court. The fact that I regard the decision as educade lad in law, and as entirely wrong on the merits—as o, and bown by my intention to Appeal—does not absolve me his be turn obedience to it while it remains unreversed. suitis While Mr. Narayaniah's counsel was negotiating with for the te, he took the matter out of his counsel's hands by enced be extraordinary course of publishing my letter to his of the bunsel and an answer, which at the time of writing by his Nov. 17th) has not reached me. It would be difficult, England, to imagine a grosser insult from client to and no barrister there would continue to act who had sent to the press a letter addressed himself in the course of confidential professional munications. Such conduct, rendering all profesnegotiations impossible, would bring about an

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immediate severance of relations, but, of course, I can

This is not the first breach of the ordinary decen. cies of legal proceedings made by Mr. Narayaniah. In is the course of the civil proceedings, he obtained from his counsel copies of notes taken from documents I disclosed These were conveyed to the counsel defending Dr. Nati in the Police Court case, who had no power to obtain the them directly. It would be difficult to conceive of any. thing more unfair than this or a greater demonstration rall of my contention that the whole of these proceedings at are the connected parts of a concerted attempt to ruin junk me, carried on by a small group of people, using the at s Courts of Justice as their tools. Dr. Nair's attack on me ruel was, superficially, an independent one; but we find a Mr. Narayaniah supplying him with documents that could be only be obtained in the civil case, with an utter disre 12, gard for any injury he might inflict on his counsel professionally. Mr. C. P. Ramaswami Aiyar acted most at honourably in the matter—thus laying the foundation of art my respect for him. I at first supposed that the betrayal to of documents was due to him. I found, however, that Dr he was entirely blameless in the matter, and he did with his utmost, as an honourable man, to prevent the use of the the documents so unfairly obtained; but he was power isto less in the matter. Mr. Osborne and his solicitors with drew from the case at this juncture, and its conduct and the conduct and its c passed into other hands. While speaking of this, I may be add the add the speaking of this and the speaking of the speaking of this and the speaking of this and the speaking of the speaking of the speaking of the speaking of this and the speaking of the spe add that Mr. Shama Rau informed me that the state of the ments which I had characterised as false were not his and the last own, but were only made on instructions, which he was hourd was bound professionally to follow, and he said quite

ON THE WATCH-TOWER

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to myself and others that, personally, he had MBER believed Dr. Nair's statement about me to be true, of that Dr. Nair would have withdrawn it, had I asked to do so, as he also did not believe it was true. On I wrote to him that I made no imputation on his mbis roonal or professional character, but that it was closed ressary for me to say that the statements themselves . Nair ree false. On that, he withdrew the suit, despite obtain to pressure put on him to carry it on by the people fany. Lind the whole thing. I believe that Mr. Shama Rau ration fally did not intend to injure me, but felt bound to carry edings at his instructions, and I am very glad to be able to o ruin tink of him better than I did. The bringing of the ng the lat seems to have been forced on him, as he knew how on me ruelly unfair were all the attempts to fasten on me e find a opinion I had never held. The suit against could be Nair was begun by Don Fabrizio Ruspoli, not by disre 2, and he offered Dr. Nair the opportunity of withel pro- trawing it before he applied for a summons, and most pr. Nair refused. When my name was substituted tion of a that of Don Fabrizio's, it did not strike me to strayal again for a withdrawal; I did offer the opportunity r, that Dr. U. Rama Rao, the other person concerned, but no the did stice was taken of it. Well, they succeeded, used It Narayaniah succeeded; but some of the inner ower story of the case is leaking out gradually, including with Nanjunda Rao's share in it throughout, and more more, as time goes on, it will appear in its Meanwhile, I must be content to be the inimical group, though I am bound to that the mud seems to fall off as rapidly as it They will be pleased to know that the attempt to prove publicly what everyone now

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recognises, that the statement made was untrue, cost

Friends will be glad to know that Rao Sahah G. Soobhiah Chetty, who was recently decorated by Government for his thirty years of flawless honesty and integrity in Government Service, as the Commissioner publicly stated, has, since the judgment, been asked to remain for a year longer in the Service, so complete is the trust of his superiors in his stainless good faith I am very thankful that his goodness, in bravely way bearing testimony on my behalf, has not injured bere him.

Dr. Nanjunda Rao, who is said by The Hindu to 17 Pri have enabled the plaintiff to bring the suit, has written another letter, practically threatening an application for contempt of Court, and the Hon. Mr. Justice Sundara Fuch Aiyar—a Judge of the High Court on sick leave-has ave actually written to The Hindu, prejudging the question wish of my obedience or non-obedience to the Court's order, ams and directly accusing me of disregarding "the mandates der of the Judges of the land". Incredible as this will seem will seem will seem will seem with the seem to my English readers, it has none the less occurred to here. Both the Hon. Justice and his friend the doctor half forget that the application has yet to be made, and that it is it is indecent to prejudice beforehand my defence, if the block should be made. "Contempt" must be "wilful" to be the bunishabil punishable, and when everything that it is humanly in the possible to 1 possible to do has been done, one has a right to suppose that nothing that nothing more will be demanded. If it be otherwise lead to the can and the control of the can and the can are one can only submit.

ON THE WATCH-TOWER

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It is funny to see The Hindu supporting breaches MBER the law in South Africa, while it piously rebukes the law imaginary intention to defy it. The heroic resisters' in South Africa are actually break-Mr. C. P. Ramaswami Aiyar put it in a mass meeting other day. The Hindu applauds them. Yet they y and ked to land. determined to the legal oppression, tail here the oppressed do not riot but only suffer, has Tays been applauded by posterity. In my own case ijured bere is no defiance, for there is no public legal oppresm, and defiance on my part would be a breach of good tizenship. But The Hindu is swayed by hatreds, not ndu to typrinciples.

cation My willingness to make peace with this journal was ndara with disapproved in many quarters, which seem to has are judged the policy of the paper better than I. estion wishly expected generosity for generosity, but it order, that The Hindu only wanted to free itself in ndates der more safely to recommence attack. It is clear seem why the Editor would not say a friendly word. the friendliness was on my side, after two and doctor half years of silently borne cruel attacks. One amusdthat thing has happened. It published various letters, e, it susing me of intruding into a political meeting—to had been officially invited—and of interfering the conclusion of the Chairman's speech. Chairman, the Hon. Mr. P. Kesava Pillai, one of leaders of the advanced party in the Madras Residency, very kindly put off leaving Madras in to take the Chair for me at one of my lectures,

thus quietly giving the lie to the whole fabrication will a well a thus quietry grand administering to it a Well-deserved rise

Its latest outrage on the amenities of society is to accuse me of trying to corrupt Mr. C. P. Ramaswani Aiyar! The accusation shows the type of mind of Dr. is s Nanjunda Rao, who makes it, and of The Hindu which jak prints it. Because the opposing counsel and myself then behave with courtesy and urbanity, like people of decent le co breeding and not like savages, we are accused of dis. honesty. If I have been polite, it has injured no one tho but myself, since my clever and courteous opponent and has beaten me all along the line. One is inclined to ms, think that they wish him to throw up his client's emer interests, in order to gratify their mad desire to injure hat me; for he was trying to obtain from me every possible livar advantage for his client in the proposed compromise, puni while they, by this silly move, are doing their best to sefu sacrifice Mr. Narayaniah and his sons merely to harmme le de They forget that the duty of an honourable counsel is to set serve his client's interests, not to prostitute himself to and a be a tool of the hatred of outsiders. If Mr. Ramaswami a ur Aiyar, by behaving like a gentleman, has gained more legot for his client than if he had behaved as a ruffian, so letter much the more credit is due to him, and so much the lon. more trust does he deserve. How petty this will seem lety a year hence.

Lectures have been many since I last wrote. The course of eight lectures was carried through in Victorial Hall with crowded audiences, and all the lectures were very fully reported. The Hindu, in its anger, says the

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ON THE WATCH-TOWER

cation piences were composed of students; students form a Served repart of every great meeting in Madras, and as they the future I am always delighted to see them. It Young Italy who recognised Mazzini as prophet, ety in Young India is our hope. When they are men, Wan Hindu will lose its power! As Dr. Nanjunda Rao of Di stated that I invited Mr. C. P. Ramaswami Aiyar which lake the Chair at the last lecture but one, I may say that nysel then he accepted it early in last September, we thought decent to case would have been over long before the date of the of distance arrived, and he is not, of course, one of the fanatics no one to want to forbid me to serve India, because I sought onent and accepted the office of guardian to Mr. Narayaniah's ned to ons, and faithfully carried out the duty (it may be lien's membered that in the witness-box the plaintiff said injure hat he had no objection to me). Mr. Ramaswami ssible livar, like nearly all the leaders of the Indian comomise, runity in Madras, presumably thinks my public work est to seful, and, being a patriot, prefers that it should not mme le destroyed: to have been associated with so eminent listo set of Chairmen would have been helpful to a young self to ad rising leader. As, however, the case dragged on wam wam unexpectedly, the lecture fell due just when the more regotiations for a compromise had begun, and it seemed an, so later that he should not take the Chair; so the h the lon. Mr. P. Kesava Pillai, knowing the circumstances, seem ery kindly took his place. Other lectures in Madras Bere given: on 'Handicrafts and Machine Industries,' the S. Indian Association; to the Students' Club, The Basis of Morality,' when the chair was taken the Hon. Mr. B. N. Sarma, one of Mr. Narayaniah's porters, but a much-respected gentleman, liberal bugh, like Mr. C. P. Ramaswami Aiyar, to recognise

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what is good in a public worker, even if opposed to the Hindu High n her in the Law Courts; to the Hindu High School be her in the Law.

Literary Society, on 'The Value of Ideals,' with the Hon Law.

Cochagiri Iver in the chair: to the D. Mr. T. V. Seshagiri Iyer in the chair; to the Excelsion Mr. 1. v. Dollar and Use of Emotion, with the Hon. Mr. Justice Sadasiva Aiyar in the chair; to the Students' Philosophical Society, on 'The Message of the Gīṭā to Modern India,' with the Hon. Mr. T. V. Seshagin Iyer again in the chair. This does not look as though my public work were injured; in fact, it is only The Hindu and its friends who are trying to hound me out of public life, and are failing dismally. Moreover they are discrediting themselves, for ceaseless and malignant persecution rebounds on the persecutors.

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The last lecture of the Social Reform series was delivered to a record audience. Usually, the number of people admitted is limited to the seating capacity of the hall. On this occasion, as for the South African meeting, the bar was removed, and the crowd packed every inch of the hall, including the platform. Dewan Bahadur L. A. Govindaraghava Aiyar made a weighty and thoughtful opening speech, and my lecture was followed with the closest attention. At the close, the audience rose and cheered vehemently, and so came to a close a most successful, and, I hope, useful series of lectures.

There is much public feeling in Madras, both in City and Presidency, against a Medical Registration Bill, brought into the Legislative Council by the Hon. Dr. Nair. It strikes a cruel blow at the ancient medical system of the country, the Ayurvedic and

ON THE WATCH-TOWER

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much more suited to Indian constitutions than western allopathic, with its violent and alcoholwestern and alcohol-ited remedies. I was at one of the meetings called the Musalmans to oppose it, and, at the wish of the beriff of Madras and the Committee of the Association, The Sheriff has issued a very valuable per, pointing out the serious defects of the measure, and be cruelty of the proposed exclusion of the Indian Vaidyas Hakims from the privileges of medical men. peeches were mostly in Hindustāni, some English being plerspersed. The Bill is supported in the Legislative funcil by the Government, and that of course means but it will pass; but some alterations are to be introduced. wit is referred to a select Committee. That much has neen gained by the popular agitation against it.

There was an immense meeting which packed every inch of space in the Victoria Hall, platform, galery, passages, to protest against the atrocious treatment Aladians in South Africa. The Hon. Mr. V. S. Srinivasa Mastri, of the Servants of India Society, moved the first resolution in an admirable speech, lucid, firm, and logi-The other most notable speeches were those of the lon. Mr. T. V. Seshagiri Iyer, Mr. C. P. Ramaswami Aiyar, and the Hon. Mr. B. N. Sarma. The first was stern in its warning, the second fiery and incisive, the sardonically humorous and strong. Other leaders the community were there, and the level of speaking Was very high. Mr. G. A. Natesan, the Secretary of the league, made an effective appeal for funds, Mr. Devadoss with a practical scheme, and I wound up his part of the proceedings.

Outside Madras, I visited Madura and Trichinopoly Outside was addressing huge audiences in each, and in the later rected by the Lodge To opening the fine building erected by the Lodge. Tirupai and Kumbhakonam remain to a Madanapalle and Kumbhakonam remain to be visited within M. at the time of writing, but fall within November the The Kumbhakonam Girls' School has been handed over the factor of the fac to the Trust, and I hope to lay there the foundation of a new building. This record of lectures should satisfy anxious friends that I am not suffering from ill-health ill

We begin a big new job with the New Year-a weekly journal, which is intended to carry out the policy ras sketched in 'United India,' and also to subserve the while purpose, in Great Britian and the Colonies, for which the a so Servants of the Empire is formed. With the much ras increased public work in which I am engaged, with the Man view of helping forward the changes which will prepare the way for the Coming Teacher, it is necessary rellto be more in touch with current events than is possible long through monthly magazines. The title of the new paper Rail is The Commonweal, a journal of National Reform, and by d its motto: "For God, Crown and Country". The word hat 'Crown' is used, because 'King' is not proper for India, and 'Emperor' is not proper outside India. 'Crown'is equally significant in every part of the Empire. The paper will appear on January 2, 1914, and on every succeeding Friday. A fuller prospectus appears as a latin Supplement' to this issue of THE THEOSOPHIST, and I ask the co-operation of our readers in this new venture.

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The Comte Armand de Gramont, F. T. S., has been named a member of the French Institute, in recognition of his value 11 his valuable scientific work. It is good that the bearer

ON THE WATCH-TOWER

nowly degreat historic name should distinguish himself as a His many friends in England, as well as his rupation will congratulate him on this well-deserved Visited M. de Gramont has also conducted with some his scientific friends a very useful series of careful periments with Eusapia Palladino.

There will be many in England and in India who health ill have a pleasant remembrance of Mrs. Owen, who with us for awhile at Adyar. She was amest and devoted member of both T. S. and E.S. She ras rather haunted by the idea that she would be killed mile travelling, and left us for her journey to England some trepidation. Her prevision came true, for she ras killed in a railway accident between Liverpool and Manchester on October 17th. The London papers remark on her death that she was the daughter of a very ssary rell-known railway-man, the late Sir Charles Scotter, ssible log the Chairman of the London and South-Western paper Railway. Mrs. Owen had lost both husband and father y death within the last few years, and she will feel hat she has "gone home". Another London member, Irs. Scott, has also been killed in a railway accident ince.

The progress of the Theosophical Society in India the present year of storm has been remarkable. new or revived Lodges have been established, as last year; 1071 new members have entered, against 416 last year; there have been 50 resignaas against 24, but the lapsed, from non-payment subscriptions, are only 161, while 806 dropped from this cause last year. 5 Lodges and 74

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members have been detached from India to Burna, but a strength of course, no loss in our general strength that is, of course, no loss in our general strength, and other transfer. the Indian roll touches the kind of the k despite this transfer, the Indian roll touches the highest reached, 5890. Perhans it will be the highest reached. point it has ever reached, 5890. Perhaps it will be proposed to the convention. How true it is that now 6000 by the Convention. How true it is that persecution. tion strengthens instead of weakening a spiritual Society. Benares, this year, has been a centre of inspiration instead of one of depression, and the choice of the polarical Dandit Ighal Marsin Coul. universally respected Pandit Iqbal Narain Gurtu as General Secretary has been more than justified. The financial position is encouraging, for the annual subscriptions of members amounted to Rs. 11,706 as against Rs. 7,983 last year, and the total receipts were Rs. 28,848 RISSU as against Rs. 22,774. The 'act of faith,' in abolishing entrance fees for the year, has not only resulted in m la v deficit, but the credit balance shows a substantial increase, for it stands at the same figure as that of last at the year, and last year, it contained a sum of money ear rdig marked for a special purpose, and this year that sum has been spent on the said purpose, and the full balance is wholly at the disposal of the Section.

Mr. K. Narayanaswami is working very actively est fo in the Punjab, with occasional excursions outside. The pres strength of the Lahore Lodge has risen to close upon A dia, and many books have been sold. His Saturday lectures Mer, have been attended by from 300 to 500 people, and he sir n has also lectured on Sundays. He has done some use 3 thei ful work for religious education, having induced the Mr Director of Public Instruction to sanction the use of bich Part III of the Sanatana Dharma Elementary Textbook is issued to the Sanatana Dharma Elementary Textbook is AZLE issued by the C. H. C., as an extra English Textbook in the S. D. C. Tover the S. D. School in Lahore. He has also established

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Examination, which can be attended by any MBER the Punjab, who is in the Matriculation or Matriculation Class; the best student is awarded a Manual Visits to sixteen towns complete the tale useful work.

Professor D. K. Karve, of the Widows' Home, ma, has published a very interesting and valuable per, entitled My Twenty Years in the Cause of Indian f the The finner. It was read before a public meeting in Poona, sub lesided over by the Hon. Mr. C. H. Hill, C. S. I., and ainst sissue will enable it to reach a much larger public than 8,88 atake part in a meeting. Professor Karve relates, shing a very simple and direct manner, his own experiin no cos in the uphill work to which he has devoted his alin Such men deserve well of their country, for they flast the path of progress through the jungle of custom ear dignorance.

It is lamentable that a great paper like The Times buld show such constant opposition to all the aspiraas of India. If there is an outrage, it ever makes it a ively at for cruel comment and for suggestions of increased The pression. The opponents of all national feeling in like Sir Valentine Chirol and Sir J. Bampfylde tures wer, always find the columns of The Times open to nd he leir malevolent comments. their war-cry. Now The Bengali, owned and edited Mr. Surendranath Banerji, is denounced in language practically accuses it of conniving at crime, beit opposed the particular measure introduced by Prosed the particular measure.

Mr. Surendranath has always been vilified by the anarchists, and

it is The Times which plays into their hands by its frequent attacks on the educated Indians its special bugbear. "The most careful control must be exercised over the whole education establishment, particularly in regard to the selection of teachers." How much fur. ther than it has already gone, does The Times wish the Government to proceed in its "careful control"? It has muzzled the Deccan Education Society; it has practically dismissed three provisional University Lecturers for active sympathy with suffering Muhammadans What would The Times have? I am glad to remember that The Times condemns the work of the Theosophical TH Society in India; its spirit of brotherhood, its disregard of the Colour Bar, its stimulation of a self-respecting ne s Indian nationality, properly make it anathema to The summ Times. find loes

The Viscountess Churchill—the President of the light T. S. Social Committee in London—has asked me to spirit say that she would be very glad if members of the cople T. S., belonging to any nation, who are thinking of terns visiting London and require any assistance, would write less, to The Secretary, Social Committee, 19, Tavistock I Square, London, W. C., mentioning the time of their and i arrival, and asking any questions as to addresses of lean hotels, lodgings, etc. They would then be met on with arrival and assisted in every way possible.

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TOWARDS THE NEXT RACES CONGRESS

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By NINA DE GERNET, F. T. S.

THE heart is wiser and knows more than the 'reason' —thus the Pythagoreans thought. It occurred to the several times during the Races Congress in the summer of 1911. Science, diplomacy, international links findustry, commerce and art—this is all very well. It has help, it makes things clearer. But one touch of the sphemotion—of the buddhic plane—one glimpse of the spirit-Truth behind the dream of earthly life, that brings the stople together and rivets them with chains of love the serial. It makes our enemy our own kin with a clear-write tess, a self-evidency, no reasoning can give.

How easy it would be to render the nations dear their and interesting to each other by some of these simple leans, a 'passing' impression of art or of everyday life with an all-human vibration in it. I shall never forget the first appearance in this my life of the first nation was born in Europe, the only European aboriginal summer theatre' near the Baltic; a Spanish company and weary and the audience was cold also. Then, the close, a man and a girl came up for the 'Danse' in the close, a man and a girl came up for the 'Danse'.

Basque,' to the subdued humming of drum and guitar They were both dressed in blue satin—the Spanish man They were both dress—and had tambourines. Slowly the dance, almost relar Moorish in its immobility of limbs, began, a sway, thither it grew swifter a sway, and Moorisii in the ing hither and thither: it grew swifter and swifte till they seemed two blue tongues of flame, swaying lebri and dashing up under the moon-like light of the electric pur city. And the old legend seemed true of these two who were Basques, from the 'mysterious people' of the piva Hescualdun; they were indeed "son and daughter of 155 j the Initial Fire," born of the Fire-dragon hissing it con under the Pyrenean Range, where the knights of med. hly æval Europe came to seek the Grail. The muffled the p strange sound of the drum recalled the impression of pinns their national cry, the "Terinzina," which no one who hears it forgets. Such sounds live only where Atlantean lary blood still throbs, on isles that were summits of the Gree lost continent.

And behind them seemed to rise the mute, gigantic leld i figures of the Atlantean world, of the Chinese stone te l Dragons watching in Temples of the Far East, amids the vast plains—of the Sphinx under the violet sky of the Desert, of Easter Island in the desert of the seas, where the huge statues of Lemurian art look to the West, waiting.

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the vague, deep, reminiscences of human toke eclosion, dormant in every soul, linking all—for all have to been through these stages of past races, each of whith through the race of each of our fellow-men-all this Was Ime stirred up. And I regretted to see no child of the race of the Faces o of the Euskara, no Basque called to the Congress of Races in Furn in Europe, no spark of the 'Initial Fire' with its bright purple playing on our hearts.

TOWARDS THE NEXT RACES CONGRESS

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Neither was there a child of another hearth of Neurity, no gleam from the Northern Light of Iceland. pland, the land of the green ray that glides over the waters of the extreme North, that ray that touches way, was wasted was ward was a seldom beheld—the shores of the itter, with its glamour—so seldom beheld—the shores of the brides, as it lit millions of years ago the sky of new-Humanity. Iceland, which for four centuries. who rough the Middle Ages, was the sanctuary of the old juvalrous pagan Ideals of the Vikings. Iceland, that er of is just fulfilled its thousand years of life, as a member ssing f'civilised' humanity. But how old? how wise? ned. My her geysers, foaming with hot silver spray, under ffled the pale skies of polar summer, under the dark skies of on of commest winter, eternal like the springs of Lifewho may they could tell; and the ice that covers the dead of Hyperborea, of Groenland, her sister, the of the Green Land' of the First Spring.

The Saga of Nial shows the first court of justice antic leld in Iceland on a coral volcanic rock, in a chasm, over stone the Mystery of Earth—under the indicible tenderness midsl the sunlit, rosy night of May or June.

They know so much, they could teach the younger there peoples—and yet none of them was called.

The United Races aspired to build their Future and their common Past. When an Armenian wke, he spoke only of modern strife and Turkish rule. have to none it occurred how sacred was the ancient land, of the foot of the range of Prometheus, where—in was the rocky desert—still may sit the mighty statue of Mother-Earth, raised by the hand of Hettea. where the Amazons—that enigma of human The Popol-Vuh., v, the account of the dawn of creation and arrival of See Sayce's splendid book, Hettea, the History of a Forgotten Kingdom.

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evolution—fought the first battles of woman, and con. quered. In the dimmest recesses of memory they still

Le fier profil d'une guerriere d'Ophir ... Son casque aux ailes d'or ...

The heroic image is still to be seen on the beautiful Etrurian Sarcophagus in Florence. Etruria! even she was forgotten, and yet Italian Science and Italian Art were represented by names well-known to students and thinkers—Italian names, maybe of those families who sometimes, in a careless perusal of antique stones on their domains, in some still evening twilights, read in Etruscan characters this very name, their own.

It may then be suggested to future Congresses to give one part of their time to the common memories of The name and image of a mother has often mankind. stilled bitterest enmity between brothers driven apartly Nor should any of the living be excluded. Not only those who live far apart from the rest, like Iceland, or the sweetest isle of the Pacific whence the summons came for the next Congress to assemble there-in Honolulu. But the sylph-like charm of its beauty did not suffice to induce assent.

Nor should those be forgotten who hold now the land where the cradle of modern Āryan Europe stood —the peoples of Central Asia, of whom none pronounced even the name.

And yet how strong, how strange, the vibrations of that ancient soil, of the old legends dormant on the with with the sands of the Kara-Kum, the Black Deserts of the Kizil-Kum, the Red Desert—how strong they are still. One night I knew them. I was going in the heart of G the heart of Central Asia and was half-asleep in my TOWARDS THE NEXT RACES CONGRESS 365

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on it esert, they into Russian car, when a peculiar hollow sound the train roused me and, looking out of the window, we were crossing a small bridge. Under it a moon-lit current ran into the night of distant wints: the Herirud! the River of Horus, the stream Afghanistan, the only 'Hermit-country' on Earth, Korea's yellow rocks are unveiled. It ran bereen its steppes of sand, its jungles of tamarisks ing up north mines of rubies and of turquoises, wishing gardens of fairy-fruit like the crystal-apples Aladdin . . . it ran to the forbidden cities and to the are of the Seven Sleepers, who woke but twice: when arrat Esah came—the Christ—and when the Prophet assed here. Here had passed Alexander the Great to world-throne of Ecbatane; here he met Rosana the cliffs of the Sogdian fortress—and fittingly gypt made the image of their son into an image of brus. Here, in his steps, the rosy light of Greek art one into the moonshine of Persian lore, like a ghostthe in a ruined desert-temple. Here the disciple, the vine disciple, Jesus, came to bid farewell to his Mother, His way to the Old Path of Wisdom open in India, Path to which lead all roads to Unity.

Nina de Gernet

QUALITY VERSUS QUANTITY By CAPTAIN E. G. HART, F. T. S.

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THE most fundamental idea in the world is that of increase, and this applies as much to societies with perhaps a few abnormal exceptions here and there, as to individuals. Our own Society has been no exception to the rule, and no sooner does the average member join it than he yearns to bring all his relatives whi and friends within its charmed circle as well, feeling that it cannot but be as beneficial for them as it has been for him. Now if we were all built on one and the same pattern and were at the same stage of evolution this would not matter; but we are not. There is no use blinking our eyes to the fact that Theosophy appeals only to a certain number of the forty-nine types and sub-types, and then only to those who have reached? certain stage in their evolution. This, of course, is one of those occult truths with which we can hardly expect the beginner to be conversant, but it is certainly one with which the average member should acquaint himself and which he should impress upon the novice.

The result of this enthusiastic but not overwise policy has been that a number of people have been brought brought into the Society who have been in no way fitted for membership in it, either because they are not of the types to -1 types to whom it appeals, or else because they have not arrived at the state of the arrived at the proper stage of evolution; and it

QUALITY VERSUS QUANTITY

andoubtedly due to their introduction into the Society that most of our 'troubles' have been brought about. It is true that these 'troubles' have all turned out to be for the good of the Society in a most wonderful way, as for the good of the Society in a most wonderful way, as for the good of the seems that we shall instance in this year 1913, when it seems that we shall instance in this year linease of members owing to the advertisement we have had through them; but still that advertisement we have had through them; but still that we should consciously employ methods which we see to be wrong, even though Those who are responsible for the direction of the Society on the higher planes do utilise our mistakes for the good of the world.

It should be realised that progress can be made in two directions, that is to say in quantity and in quality, which may be said to correspond to matter and Spirit. Progress in both directions is essential, if we do not wish to become lopsided in our development. numbers at the end of this year should be about twentyfive thousand, and they are well scattered all over the intellectual world. It is for us now seriously to consider whether the time has not come when we should call a halt to recruiting as far as consciously directed efforts go, and turn all our energies towards inner organisation and improvement. It is now very apparent hat we did not come into being as a Society for mere moral and intellectual dilletantism, although it is possible to contrive such a purpose from the original prospectus. There is a very definite goal before us, but it is by no means an easy one to attain to. It will take our very lest to reach it, and we can only apply our best by turnour attention to it and improving ourselves by all the neans in our power. In an army it is recognised that aregiment whose factor of efficiency in musketry is '80 Worth more than two regiments whose factors are

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only '40, for it will obtain as many hits in action and will eat less and require less in the shape of auxiliary services than the other two. In the same way a Lodge of half a dozen really earnest members will do the cause of Theosophy far more good than another of twice to three times the number of easy-going ones. All movements must start by enlisting numbers, so as to have the raw material on which to work, as well as to get itself known and to enlist sympathisers as well as the active fighters: after a while there must come a weeding out and disciplining process, and it would seem that we have now arrived at this stage.

It is not a pleasant stage at all. It is so very much easier to wave flags and shout 'hurrah,' and to go about telling everyone what a fine cause is ours; and it is so very dull and boring to start goose-stepping and to sit down to an ordered discipline of doing what one is told to do within a certain time. It is a stage which we must make up our minds to accept, however, if we mean to be among those who are to be present at Armageddon and the other fights, great and small, which are to be our lot as a Society. We started on the general principle of brotherhood, just as Garibaldi started on the general cry of freedom for Italy; but Italy would never have gained her freedom had his followers been content to go shouting about freedom and do nothing else. Doubtless then, too, as now, those who disliked doing anything else but shouting about freedom made a noise at being gently ejected from the ranks of his followers; and possibly even gave many of those who remained doubts and fears as to the eventual success of their cause when so many were leaving it and making attacks on the integrity of their leaders; yel

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So we must not waste regrets over the defection of those who have been shaken out and are now in the orocess of being got rid of, but at the same time we must make the process as easy a one as possible. For the most part they are not to blame, but we, who have induced them to enter the Society. A retreat is always impleasant, and there are few to whom a retreat from a Society with ideals as great as our own cannot but be intensely disagreeable as an acknowledgment of a failure to be able to live up to them. It must be all the harder as in many cases they are as far and perhaps often further advanced in evolution than many of us, but, the brilliant mathematical but poor classical scholars, may feel that it is useless their remaining on at a school where the latter branch counts by far the most. There are other societies and groups where these members may be able to do far more useful work towards that evolution for which we are all working, and because bey leave us we must not adopt an attitude of superiority n pity, or look upon them as blacklegs. Such behaviour on our part will only serve to embitter future relations and cause unnecessary friction with the groups which they oin, and can do our Society no possible good whatever.

At the same time there must be no hesitation now in trying to get rid of those who are not with us, for if they are not for us they must be against us, whilst they lemain in the Society. There should be the less hesitation in such a course of action when we remember that and one interested in, but not a member of, the Society

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can get out of Theosophy in the shape of information and all other material advantages, and in fact nonmembers often get a larger share of attention and interest than do newly-joined members whose needs are as great. Whilst we are thus clearing our ranks of the disaffected and half-hearted, we must also take steps to see that no more of the same sort join, and one of the best methods would appear to be that adopted in Free. masonry, where no one is allowed to ask another to become a member, but each must do so on his own initiative. This does not mean that obstacles should be placed in the way of membership, but simply that neither advice nor encouragement one way or the other should be given. Further, it would seem to be open to consideration whether full membership should not only be accorded after a probationary period during which stock should be taken of the candidate. There are of course innumerable dangers and pitfalls in the way of such a procedure, but at the same time there seems to be some urgency for a change in the present very easy. going conditions of membership.

There can be no doubt that membership in the Society would be far more highly valued and sought after if it were made more difficult of attainment, and there are many who at present take it lightly who would probably become far more energetic if the conditions were made more difficult. Of course this ought not to be so, but we have to deal with facts as they are and not as they ought to be. It would not be a bad thing if those proposing and seconding candidates were made to feel more personally responsible, and in some way be held to hlame and to blame when one of these turned out a black sheet.

We shall We shall not be doing the world or individuals any

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It is along the line of internal development and weress that we must now travel for awhile, and both lodges and as individuals we should consider how we advance the cause of Theosophy. It will be by the wity of the lives of individual members and by the ergy and well-doing of Lodges that the right sort of will be attracted into the Society, and that men perally will be drawn to study the truths of Theosophy. bre must be no more internal quarrels and treacheries, lighting over insignificant details. We have a great lin view, and we can only reach it if we are united our policy and in our devotion to our leaders, and this can only be by sinking our own opinions on details subordinating them to the opinions of those who have us the way to think straightly on the greater Bernard Shaw has scoffed at soldiers for tunthinking devotion in the carrying out of the comtheir superiors, a devotion which has been well ortalised by Tennyson in his 'Charge of the Light

Theirs not to make reply, Theirs not to reason why, Theirs but to do and die.

And yet a higher stage of evolution may be shown in And yet a man who have a property of the street of the str of in the Shavian philosophy; for a man who has learns to substitute the state of t to 'reason why', and then learns to subordinate that power as a sacrifice, is surely superior to one who can only reason and insists on doing it in and out of season so that people shall not forget about it. One cannot help thinking that among those who rode to sudden death at Balaclava there were many of this breed, and we, who have not only Balaclavas but Thermopylass and Armageddons ahead, must develop the same great for spirit of self-sacrifice as inspired them, if we wish to ce, see our cause triumphant and our ideals realised,

E. G. Hart

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HE UNIVERSALITY OF WALT WHITMAN

By MARGUERITE POLLARD, F. T. S.

EMBER

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I charge you forever reject those who would expound e greet for I cannot expound myself,

I charge that there be no theory or school founded out

wish to tell charge you to leave all free, as I have left all free. I call to the world to distrust the accounts of my friends. listen to my enemies, as I myself do.

is with the memory of this charge in their minds that the friends of Walt Whitman must always e about their prophet. It is no easy matter "to e all free," to cast out the self and the limitations ur own personalities and to enter into the boundless of this great teacher. Prejudices, conventions, pathies, are difficult to cast aside, but they must be aside if the universality of the poet, his most strikcharacteristic, is to be appreciated.

Come, said the Muse, Sing me a song no poet yet has chanted, Sing me the Universal.

h these words Walt Whitman announced what to be his peculiar poetic vocation—his right to the goodness of all things:

Nothing is sinful to us outside of ourselves, whatever whatever does not appear, we are beautiful or sinful

we are lost, no victor else has destroy'd us, is by our all night it is by ourselves we go down to eternal night.

So there is nothing in all the universe that is had is had is had in itself that is had in DECEMBER 1913 bidden, there is nothing in itself that is hurtful or evil but as man makes it so by his own evil and unclear

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All is eligible to all.

All is for individuals, all is for you, No condition is prohibited, not God's or any.

Great is "keen-eyed towering science," but the wath soul is above all science:

For it the partial to the permanent flowing, For it the real to the ideal tends. For it the mystic evolution,

Not the right only justified, what we call evil also lother

justified.

In the Great Plan of spiritual and intellectual evolution there is no waste, there is no mistake, nothing is to be regretted; in time the masks will be cast aside and from craft and guile and tears shall emerge health reening and universal joy:

Out of the bulk, the morbid and the shallow, Out of the bad majority, the varied countless frauds and in men and states.

Electric, antiseptic yet, cleaving, suffusing all,

Only the good is universal.

Other poets and prophets have heard the "still som u music of humanity," but to no other has it been given to hear more clearly the Song of the Risen Savious who having descended into the lowest hell return mil Wing triumphant feet to the highest heaven. ealiti

Listen to the wondrous words of hope and joy:

Over the mountain-growths disease and sorrow, An uncaught bird is ever hovering, hovering, High in the purer, happier air. From imperfection's murkiest cloud, Darts always forth one ray of perfect light, One flash of heaven's glory.

Soothing each lull a strain is heard, just heard, From some formula a strain is heard, just heard, in the deafening orgies, and the deafening orgins or the deafening organization organiz From some far shore the final chorus sounding. THE UNIVERSALITY OF WALT WHITMAN

0 the blest eyes, the happy hearts, O the piest eyes, the happy hearts, That see, that know the guiding thread so fine, Along the mighty labyrinth.

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There is no liberation for man so long as he is der the illusion of the opposites, no deliverance from der the descept through the realisation that there is no evil, ocessation of hatred but through love, no conquest of out the but through the certainty of Immortality, no ppiness in separation but only in union. anifestation is an ever-becoming, a growth or evolution spiritual faculties; to this end the Great Mother vil abouthes her children for a time in garments of flesh.

All, all for immortality, Love like the light silently wrapping all. Nature's amelioration blessing all. The blossoms, fruits of ages, orchards divine and certain. Forms, objects, growths, humanities, to spiritual images health pening.

This is the thought that the poet would fain utter rauds and in which he would have all whom he loves believe:

Give me, O God, to sing that thought, Give me, give him or her I love this quenchless faith In Thy ensemble, whatever else withheld, withhold not still se tom us

Belief in plan of Thee enclosed in Time and Space, Health, peace, salvation universal.

Do we deceive ourselves? are we fond dreamers in some fool's paradise unconscious of the hard lealities of life?

Is it a dream? Nay, but the lack of it the dream, And failing it life's lore and wealth a dream, And all the world a dream.

A belief in the universal imparts to the soul a Wer of synthesis. Anyone who is free of the illusions the opposites walks among men as a reconciler of wites, unifying contending factions, fusing and

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aggregating races and nations and holding up the ideal

Therefore when Walt Whitman listened to "the Phantom by Ontario's shore," he heard the voice arise demanding bards to fuse the States into "the compact sheets" demanding ball organism of a Nation". Politically they were already with the street of the street of

To hold men together by paper and seal or by compulsion rigin is no account,

That only holds men together which aggregates all in a hold of the limbs of the limbs of the limbs. That only hold of the limbs of the body or the pen,

With veins full of poetical stuff, he felt that of all races and eras the States had most need of poets, and that they were destined to have greater poets than those of Europe and the eastern World.

The immortal poets of Asia and Europe have done their work and pass'd to other Spheres,

A work remains, the work of surpassing all they have

done.

Feeling strongly that the poet with his "sould love and tongue of fire," with his power of idealising rees and of reconciling is the "leader of leaders," the divine unifier, Walt Whitman was at pains to indicate the tast he should set himself. In thus describing the bard of scent the future as the poet of America, Walt Whitman showed his awareness of the great mission America will hold to the rest of the world in the development of those ideals of unity which are to be pre-eminently iants c characteristic of the coming Sixth Race.

"The poet of these States is the equable man", he must sound the notes of Universality, of Equality and Liberty Let Liberty. Let no man rashly arrogate to himself the liberty of the great office or "he shall surely be questioned hand behand by me with many and stern questions", It was 1913 THE UNIVERSALITY OF WALT WHITMAN 377

merely come to say what has already been better sid, let him be silent for

Rhymes and rhymers pass away, poems distill'd from pems pass away, pass away, The swarms of reflectors and the polite pass, and leave

Admirers, importers, obedient persons, make but the mpaci shes.

oil of literature. He masters whose spirit masters,

He or she is greatest who contributes the greatest

pulsion riginal practical example.

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He must have studied the land, its idioms and all in a or the ten, he must have left all feudal processes and poems whind him and have assumed the poems and processes Democracy, he must be very strong and really of the mole people, not of some coterie, school or "mere those rligion," but possessed of a message that answers niversal needs, that will improve manners and meet modern discoveries, calibres, facts, face to face".

Whitman's portrait of the true bard of humanity glorious in its Titanic force. His great organ-voice eals forth eloquently in praise of this ideal being and rces from us the conviction: "Thou art the Man."

Of these States the poet is the equable man, Not in him but off from him things are grotesque, and of scentric, fail of their full returns,

Nothing out of its place is good, nothing in its place is

He bestows on every object or quality its fit proportion, ther more nor less,

He is the arbiter of the diverse, he is the key,

He is the equaliser of his age and land,

He supplies what wants supplying, he checks what ints checking,

In peace, out of him speaks the spirit of peace, large, rich, peace, out of him speaks the spirit of peace, large, arts, building populous towns, encouraging agriculture, arts, the soul health, immerce, lighting the study of man, the soul, health, imreality, government,

In war he is the best backer of the war, he tetenes are set of

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The years straying toward infidelity he withholds by his faith, He is no arguer, he is judgment, (Nature accepts him steady faith,

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tely)
He judges not as the judge judges, but as the sun falling round a helpless thing,

As he sees the farthest he has the most faith, As he sees the latter the hymns of the praise of things, His thoughts are the hymns of the praise of things, In the dispute on God and eternity he is silent, In the dispute of Coa and Coa and the last strent, He sees eternity less like a play with a prologue and

denouement.

He sees eternity in men and women, he does not see men and women as dreams and dots.

This marvellous many-sided complex being, this ideal, was never more fully incarnate than in Whitman himself. None was ever more fitted to sing the songs of the universal than he, nor did he hesitate to claim his heritage:

Give me the pay I have served for.

Give me to sing the songs of the great Idea, take all the rest.

For the great Idea, the idea of perfect and free individuals.

That, O my brethren, is the mission of poets.

Students of Indian philosophy are familiar with the reje idea that the universe is a projection of the Universal Mind held stable by the force of the Universal Will. In reco man there exists a similar power of projecting and holding stable thought, and though he cannot say with Brahmā that the whole universe would crumble in nothingness if for one instant He withdrew his attention been from it, yet to some powerful thinkers it is given to pro ject thought-forms that exist for centuries. In every the Manu, or out-thinker, of humanity projects the new ideals which mankind has to realise or materialise the For the coming Sixth Race the ideal is that of solidarity, of universality, and all who sound their note are His servants, builders of the get age.

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THE UNIVERSALITY OF WALT WHITMAN

1913 Universality, however, implies absence of all sense of separateness or isolation, therefore it is not possible of separation of the builders or out-thinkers of the new era to sever themselves from the past or in any way to repudiate it. They must not reject precedents but "initiate the true use of precedents," seek not to blot out the past but to reconcile the past and the present with the future. Whitman recognises this reconciliation as part of his poetic work:

I chanter of pains and joys, uniter of here and hereafter. Taking all hints to use them, but swiftly leaping beyond

them.

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In the poem called 'With Antecedents,' he shows how the present has grown out of the past and how true the ideals of past ages were:

We touch all laws and tally all antecedents, We stand amid time beginningless and endless, All swings around us, there is as much darkness as light. As for me

I have the idea of all, and am all and believe in all, I believe materialism is true and spiritualism is true, I reject no part.

(Have I forgotten any part? anything in the past? Come to me whoever and whatever, till I give you recognition.)

I respect Assyria, China, Teutonia, and the Hebrews, adopt each theory, myth, god and demi-god,

I see that the old accounts, bibles,

Genealogies, are true without exception, I assert that all past days were what they must have been,

And that they could no-how have been better than they were,

And that to-day is what it must be, and that America is, And that to-day and America could no-how be better

I know that the past was great and the future will be

And I know both are curiously conjoint in the present

In 'Passage to India,' while singing, as he says, the great achievements of the present," all the marvels of

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our modern civilisation which rival the famous seven DECEMBER wonders of the ancient world, Whitman asks: "What is the present after all but a growth of the past?"

The past is infinitely great and the present is utterly formed and impelled by it. Not only will he sing of the "strong, light work of engineers," of the mighty railroads and "seas inlaid with eloquent gentle wires," but also of "the dark unfathom'd retrospect, the sleepers and the shadows".

Although a prophet of a new worship, the poet of explorers, engineers and machinists, singing of roaring locomotives and the "shrill steam whistle," yet he is also the first

.. to sound, and ever sound, the cry with thee, O soul,

The Past! the Past! the Past!

He would see "the past lit up again," the retrospect brought forward.

> Not you alone proud truths of the world, Nor you alone ye facts of modern science, But myths and fables of old, Asia's, Africa's fables, The far-darting beams of the spirit, the unloos'd dreams,

The deep-diving bibles and legends,

The daring plots of the poets, the elder religions;
O you temples fairer than lilies pour'd over by the rising sun!

O you fables spurning the known, eluding the hold of

the known, mounting to heaven!

You lofty and dazzling towers, pinnacled, red as roses,

Towers of fables immortal fashion'd from mortal dreams burnished with gold! You too I welcome and fully the same as the rest!

It was a grand conception to sing materialism equally with spiritualism, to reconcile the here and the hereafter, to rejoice in the physical universe but at all times to times to see behind it the spiritual universe and to gloring it too in it too, a grand conception and gloriously accomplished

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THE UNIVERSALITY OF WALT WHITMAN

1913 Greater than all the partial revelations of former bachers, greater than all the diverse ideals of earlier bachers, was this justification of the whole earth by Walt

Whitman: Nature and Man shall be disjoin'd and diffused no more,

The true son of God shall absolutely fuse them. For those that have heard the song of the universal

here is no more fear, there is no more evil, no shrinking from experience, no clinging to particular times or walities. A trumpet-voice rings always in their ears:

Sail forth-steer for the deep waters only. Reckless, O soul, exploring, I with thee, and thou with me, For we are bound where mariner has not yet dared to go, And we risk the ship, ourselves and all.

O farther, farther sail!

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O daring joy, but safe! are they not all the seas of God, O farther, farther, farther sail.

We who believe in the incarnation of great Ones among us may well ask who was this Man to whom so mighty a message was given, who this poet who came sing of no less than the All, this great out-thinker mojecting ideals for the coming Race; but there is none to tell us:

The master songs are ended And the man who sang them is a name, And so is God a name and Love and Life and Death And everything. But we who are too blind to read what we have written Do not understand, we only blink and wonder. Last night it was the man who was the song, To-day it is the song that is the man. We do not hear him very much to-day, His piercing and eternal cadence Rings too pure for us, too powerfully pure Too lovingly triumphant and too large. But there are some who hear and they do know The song he sings to-day shall ring to-morrow For all men and that all times shall listen. The master songs are ended and the man that sang them Is a name and so is God a name.

Marguerite Pollard

IS ANYTHING EVER LOST?

Our conception of the primeval, the ultimate and the eter. nal Unity, contradicted, counteracted and blurred by the apparent multiplicity in space, in time, and in world-processes (the evolution of kingdoms, stars, rings, rounds, races, and (the evolution of managements, races, and individuals), yet undoubtedly forever present in the Self, is at times, even if only for a few moments, reflected in our lower mentality as the Sun in the waterdrops, and becomes clear, axiomatic, unchallenged. It is wise to keep those mo. ments of a higher vision, a greater comprehension and a wider consciousness constantly before our mind; if that is done, if will prevent us from falling into the fatal heresy of separate. ness.

One of those moments when the ever-changing, evermoving panorama of past, present and future became litury from within, its different views being united and concentrated in the Eternal Now, I will here put on record. Whenever think of that scene, behold, it is with me, just as all expenences of this nature are, under similar circumstances.

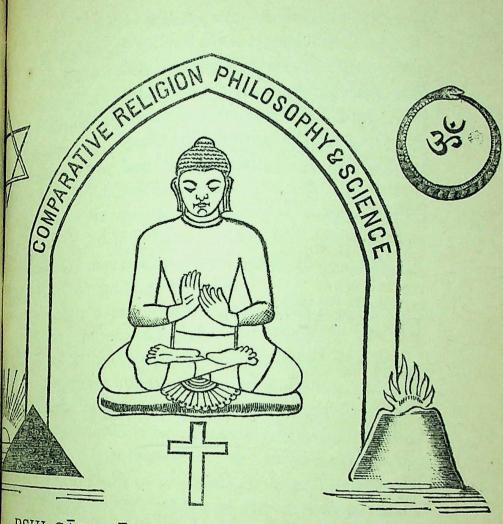
On a fine spring morning a few years ago I was out walking, and I came to a street crossing, where in earlier days my beloved wife, now no more with us on the objective plane, had often met me. I recalled how she used to come round the corner with a bright, sunny smile, and in my thought I san her come, now as then. Every moment my thought form of her grew more vivid, and when with a sigh of sadness I spoke "This was, and it is no more," the image suddenly grew quite concrete and life-like. It came very near to many and I have concrete and life-like. and I heard the dear, soft, loving voice breathe: "lam hard I am with you now, as before, and so I will be, Our happings that reconstill that was still is. Nothing can take it away from us. becomes a fact cannot be undone." And she flitted close to me for a form at for a few steps and continued to smile, as she used to inthe happy days of days of our long, unbroken friendship of our country of marriage. ship and marriage. My sadness was gone. And when the beloved form disappeared, dissolved, I heard as a faint whise those words which the sadness was gone. those words, which to my intense delight she had so offer spoken when with "Useless would our love be, were it not to make both of the than before" spoken when with me in the body:

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JACOB BONGGREN better than before.'



RSHI GĀRGYĀYAŅA'S PRAŅAVA-VĀŅA

Translated by Babu Bhagavan Das

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By SIR S. SUBRAMANIA IYER, K.C.I.E., LL.D.

You are now met in conference in the city where the light of Theosophy came to me thirty-one years ago; here, a few days later, some friends, in conjunction myself, had the privilege of starting a branch; where, also shortly afterwards, as President of the This paper was originally read to a Theosophical Conference at Madura.

branch, I welcomed our late President-Founder on his lot first visit to the place, when he did me the honour in my own house. In such circumstant be my guest in my own house. In such circumstances it cannot but be a source of intense gratification to me to find that the centre which we established for the spreading of Theosophy has grown in strength and is shedding its influence far and wide. May your got Conference be an effective channel for the outpouring of of the grace of the great Ones is my fervent prayer, hat

As regards what I have to say to you, a circumstance, at a

Publication of the Pranava-Vāda, an important service to the thinking world.

which came to my notice just when liter the request for a paper from me for the Conference reached my

hands from your Secretary, suggested the subject upon which I shall now offer some observations, in the hope that they may attract attention to a book which has, for class some considerable time past, been a source of instruction Indo and inspiration to me. I mean the Pranava-Vada hum The circumstance in relation to it which makes me to be speak about it is that as yet but few copies thereof have tonce found their way out of the publisher's hands, though it is more than a year since two of the volumes appeared; thus leading to the inference that their contents are not widely known as they, in my humble judgment, deserve to be. Among the innumerable services which wheel Mrs. Besant has rendered to the thinking world since he has she became a Theosophist, none, I hold, is greater line than the part she had in bringing about the publication of this richly annotated and scholarly translation of the A ancient and unique treatise of Gargyayana, by the talents the and and erudit and erudite translator Babu Bhagavan Das, a bor philosopher and metaphysician, whose labour of lors philosopher and metaphysician philosopher philosopher and metaphysician philosopher ph RSHI GĀRGYĀYAŅA'S PRAŅAVA-VĀDA 385

years in this respect can never be too highly

My opinion as to the worth of the work may seem oraised. exaggerated to persons who have Pranava-Vāda, a storenot had the opportunity of becoming iose of knowledge and sufficiently acquainted with it.

h and your But those who can bring themselves to peruse its pages the right spirit will, I think, come to agree with me Ouring prayer, hat they contain much wisdom and knowledge, which ne not available in so short a compass and in so connectstance, ad a form in the whole range of the extant Samskrt literature. When

The aim of the venerable author, Rshi Gargyavana. in writing the book, was to bring Gargyayana's explanawithin the reach ton for composing the of a class of students-the middle as, for class—accurate knowledge of the great outlines of the uction Indo-Āryan Philosophy, the highest yet vouchsafed to Vada sumanity in its present stage of evolution. es me to better here than to quote a few sentences from the thave concluding part of the Rshi's preface.

He writes:

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The immediate occasion for the composition of the ork, of which the contents have been indicated above may

The science of the Pranava is necessary at the very which wiset of all study, because only by means of it are the remicliation and synthesis of all sciences possible. Without he help of this supreme and all-comprehensive science, the arious sciences, which are but parts of it, appear as disinted, separate, independent and or this reas is shown in the Nyāya system of philosophy. this reason larger and smaller works on the Science of AUM have been written and used in all times, according the needs and capacities of the races concerned, and the Recial requirements of each cycle. Pranava-vivechini, Pranavawha, and Pranava-pradipikā are previous works on the same previous works of children. bject, of very small extent and fit for the study of children.

There is the great Pranavarnava also on the other hand, work, named Pranava-Vāda, has an extent of Sixter There is the great Pranavarnava also on the other hand. The present work, named Pranava-Vāda, has an extent of sixteen thousand shloka-measures, and has been written in order to convey to youthful students some general knowledge of the science so far as I myself have been able feebly to gather to the convey our ancient works.

I pray that the many shortcomings of the work he forgiven, and I earnestly exhort all to study this illuminating science, in some way or other, as it is the very root of the knowledge contained in the Vedas with their Angas and is the only means of realising the true limital but Upāngas, and is the only means of realising the true Unity of the

That the author has performed the noble task, thu just imposed upon himself, with consummate ability, gost age without saving.

And it is equally certain that the method of exposition, adopted by him, was well suited to his time. But, it may him. The method adopted by the author. be a question whether that is so leda.

at the present day. The author starts by taking at as e the symbol of Brahman, the Absolute, the Samskif Al syllable Aum, or Pranava, which gives to the book, the if the name Pranava-Vāda, as distinguished from Ārambha lym Vāḍa, Pariṇāma-Vāḍa and the like. The four letter lym making up the said syllable represent the four primal of or constituents of the Absolute. Of those letters, A, I he e and M only are patent, the fourth E being latent of longing hidden, as it were, in the rest. The coalescence of the left last letter with the others, according to certain archair Shak rules of Samskrt grammar, resulting in the syllable, is and t said to illustrate the conjunction and disjunction of the primal constituents of the Absolute. From Aum, other late letters come forth, viz., those forming the Gayatrial the the Mahāvākyas. These, in their turn, give rise to the innumeral in innumerable words of the Vedas as a whole. them again proceeds the still larger vocabulary of the RSHI GĀRGYĀYAŅA'S PRAŅAVA-VĀŅA 387

Upāngas and Shāstras endlessly. represents the Absolute in its transcendence, so order of the Gayatrī and the rest typify the Samsāra, or the Rather minite Kosmos and world-systems, issuing from and work a sting on the Absolute. All this would appear to most work anders of the present day as mere juggling with words. gas and but the sympathetic and attentive student will find but the method adopted by the author helps him in gasping the thoughts and ideas, which are naturally k, thu hstruse. Nay, he will see that the method is an y, goe ingenious, convenient and effective one for the systematic exposition of the philosophy.

The essential thing for the student, who is not of exrepelled by the form of the exas well The basic idea of the it may wilosophy of the Pranavaposition in question, is to master the idea underlying the whole book,

t is so

ing a s expressed in the Mahāvākya of the Atharva Veda, amskil Aham Etat Na"—"I, This, Not.' The four constituents ok, the it the Absolute are 'Aham,' Atmā or the Self (A in the mbha symbol); 'Eṭaṭ,' Anāṭmā or the Not-Self (U in the letters symbol); Na, the relation between the two—a negation prima one another (M in the symbol); and lastly, the Shakti, A, he energy, the necessity, the principle of the successive ent of onjunction and disjunction of 'Aham' and 'Eṭaṭ,' the of the Self and the Not-Self, in and by the Negation; this robit shakti (E in the symbol), being immanent in the Self ble, is and the Not-Self and the Negation.

Now in the aspect of the Absolute in Its transcendother and unlimitedness the 'Aham' is the one reality; Etat, being but a mere foil, as it were, posited and by the Self for the purposes of Its own Selffor the Self for the purposes of the simultaneously negated as indicated by And simultaneously negated as in the conjunctive and disjunctive relation between

the two. The affirmation and negation of the 'Ela' DECEMBER 1913 being thus simultaneous in the Transcendent, Aham, the Self, remains the sole Reality—the Sat. But, in the solute as Samsāra, the limited in the solute in t aspect of the Absolute as Samsara, the limited in the aggregate, the case is different. For, the affirmation be to and negation, which by their simultaneity cancel each prha other in the Transcendent, can operate and do operate and in the limited aggregate only successively, becoming mili therein the universal and eternal law of action and ikya reaction, expansion and contraction. The result of such jey successive action and reaction is to invest the Samsan i th with a pseudo-reality, making it Sadasat, Real-Unreal Proba Herein, of course, Aham is the Real and the Etat the regrational. Furthermore as Aham is omnipresent and respect to the restriction of the restric eternal and in conjunction everywhere and at all tima leation with each and every one of the individual Etats, making poten up the aggregate 'Samsāra,' this latter comes to posses sool a pseudo-infinity and a pseudo-eternity. The infinit king consists of the countlessness of the individual Etap ork constituting the aggregate. The eternity is by reason rimu of the beginninglessness and endlessness of the Etat lieran themselves in the abstract; though with reference in the level any particular or concrete evolution of an individual Elat appe there is doubtless a beginning and an end. "Satyan, the Jñānam, Ananṭam Brahma," says the Mahāvākya. Brahman is Anantam, endless, in both Its aspects, Nir agua gunam the unmanifest, and Sagunam the manifest. The Se last is nothing else than the infinite Kosmos, or the non-transcendent aspect of the Svabhava of Brahman In short, that Brahman, whether viewed as the root d the Ashvaṭṭha tree of Samsāra or as that tree itself is the Anādvanas is the samsāra or as that tree itself is the samsāra or as the samsā "Anādyananṭam"—beginningless and andless is the street of Samsāra or as that tree not street of Samsāra or as the street of Samsāra or as the samsāra or as final conclusion of the Pranava-Vadin or Brahma-Value RSHI GĀRGYĀYAŅA'S PRAŅAVA-VĀŅA 389

Now, once the fundamental idea of the philosophy MBER 1913 in question, very briefly indicated Study of the treatise above, is assimilated by the student. In the Study of the easy to paratively easy to he will find no difficulty in following nation be teachings in the book. The study thereof will. thaps, be comparatively easier to Hindu students, inmuch as the expositions are made to fall under heads miliar to them, for example, the Gayatrī, the Mahān and ikyas, the Rk, Vedas, and so on. I may also note that such bey will find that the veneration in which this part msan their sacred writings has been held for ages is traceable most likely to the circum-

nreal Probable reason for the at the meration in which Veda held by Hindus.

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stance that, in some mysterious way, it contains the key to the

t and tima leation of Mahavishnu, the Solar Logos, the Ruler of the aking with reference to the genesis, preservation and osses issolution of the system, as well as to the processes finith king place during the whole course of its life. As the Etas ork of guiding these processes is in the hands of the reason rimurțī, Brahmā, Vishņu and Rudra and their Sub-Etat lerarchs, they alone know how to use the key with nce it lerence to the discharge of their respective functions. [脚 appears that "Samsārapara," according to Gārgyāyaṇa, tyan the name of the language in which the ideation alluded And found original expression. Presumably, it is this No aguage which is spoken of in the Secret Doctrine, as The Senzar language of the Hierarchy and the Adepts. With these remarks, by way of preface, I now hills he essence of the book. proceed to indicate the main con-

tents of the size treatise, now and then selecting special subjects stilled of in certain important chapters for a somewhat notice. In doing so, I shall, for the most part,

make the author speak for himself, since his meaning 1913 none else can better convey, the Rishi being, as the sid, learned translator puts it in one place, possessed of pro found insight into the very heart pulsations of world reces a marvellously comprehensive grasp alike of the Infinite and of the infinitesimal. Volume there bu inous and subtle and at times intricate as his teaching is de may seem, yet I venture to say that nothing can excel it in its brevity and simplicity in its substance, as well jutu as its utility from the practical point of view. For the essence of the whole book is that man's greatest teacher and t is the world around him; his best education, the patient refere assiduous and unbiassed study thereof; and his highest Abset dharma, the unswerving, perfect and joyous performance the bit. of every duty to hand, with the imperturbable conviction that amidst endless diversity the one Absolute Unity land which is eternal Peace, Bliss and Wisdom, is ceaselessly is for epen at work. lesce

SECTION I

Turning now to the first section, it is called Sandhi lant,

The three ultimate constituents of the Absolute and the far-reaching law of tri-unity in world-pro-

Prakṛṭi-Prakaraṇa. It is a very fecau short one and consists almost entire com ly of aphoristic statements which to do without explanatory comment of op

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without explanatory with would seem hardly to interest the reader. However, the section of the s section, though, as recommended by the learned train lator, it may be passed over in the first instance, yet by the reader reader must necessarily return to it later on. For her with the Ultimates in their primal nature are dealt with together together with their conjunctions and disjunctions the far-road the far-reaching law of tri-unity emphasised. RSHI GĀRGYĀYAŅA'S PRAŅAVA-VĀDA 391

Mimates, as will appear from what has been already timales, are the Self, the Not-Self and the Relation between This tri-unity in the Absolute, of course, or course, but the reflexion of the Absolute in the Limited. ber words, the world is triple everywhere and in all Examples thereof must be familiar to As, for instance: (1) being, non-being, and their excel autual pervasion, i.e., becoming; (2) birth, life and death; Prakṛṭi, Jīvāṭmā and Paramāṭmā; (4) saṭṭva, rajas acher pd tamas; (5) past, present and future. Now, with tient reference to the triune constituents, it should be remembered there is in reality no

ighest Absence of real succedmance etce and precedence in succession or Parasparatva. view of succession is only from the

Unity, tandpoint respectively of the two so eternally conjoined. elessly's for instance, Jīva and Deha. For they are interependent and, in truth, successionless. Every colescence, relation, or conjunction of different things is ssentially a denial of their difference. Thus, if many lants arise from one seed and many seeds from one and, where is the difference between seed and plant? very recause they are not different in reality, therefore is combination, a mutual reproduction, of them possible. which doubt, for example, the past and the future appear opposed to, and different from, each other, yet, ther of them is; only the present is, and it implies the past and the future. Greatness and smallness, yet ann, appear as hopelessly opposed; yet, neither is wthing in reality; what is great from one standpoint, same thing is small from another. Taking another sance, that in the statement that Atma is omnipotent, really implied is that the potencies of all three

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are conjoined; and the separate and exclusive mention of Atmā is intended simply to show that the manifestation of the potencies is possible only in apparent separateness. That Negation, the third factor, is, and has a potency is clear from the fact that 'to not-do,' to refrain from doing, is also a power. Yet another instance is furnished by the procedure of all Shastra, which is having known such and such things as separate, in their diversity, let us know them as one, in their unity, in their relations with each other, whereby they are bound together and made an organic unity. Hence the incontestable conclusion that the coalesced AUM, which is the symbol of Brahman, is denial of the Many (as other than and separate or apart from the One) and an men assertion of the fact that all is but the unperishing in relati cludes all differing things and abolishes all differences by S It will thus be evident from this and the following the sections that the purpose of this work is, in the opening expl words of the author in this section, to explain the pref

Explanation of the world-process; chief purpose of the work.

world-process, the laws that goven of the it, the order that prevails in it, and the necessity of every factor of it-docu

all as contained in and evolving out of the Absolut, according symbolised by the three-lettered sound AUM.

S. Subramania Iyer

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(To be continued)

IS JESUS CHRIST A HISTORICAL FIGURE? By DR. RAIMOND VAN MARLE, F. T. S.

(Concluded from p. 262)

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ce the Critics of the Gospels as historical documents have which ny (as more than once drawn attention to the mythical elend an ments which they contain. A great number of facts related in the Gospels seem to echo old myths, especialng inly Solar Myths. This is certainly an argument against ences. owing the historical value of the Gospels, but, as a spiritual explanation has been given why and how this is so, I in the prefer to adduce other arguments for the incoherence govern of the Gospel version of the life of Christ.

The Gospels do not even pretend to be original it, and of it-documents, for their titles describe them as being solut, according to, not by, S. Matthew, S. Mark, etc. the year 110 A. D. we find no trace of the Gospels, Mr. Mead concludes: "Neither in the genuine Pauline letters, our earliest historic documents, nor in other Epistle of the New Testament, nor in the tarliest extra-canonical documents traditionally attributto Clemens Romanus and Barnabas, nor in the dache." As to their dates, Mr. Mead thinks it prothat the three first were written between the 1A. Besant: Esoteric Christianity. Drews: Christus Mythe, and many Mead: The Gospels and the Gospel, p. 101.

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years 117 and 138. But there is nothing to prove that years 111 and Support of these dates I must be prove that S. John's Gosper arguments in support of these dates I must refer the reader to Mr. Mead's book. Two statements of Papias, Bishop of Hierapolis, have been taken as proofs of authenticity of the Gospels of S. Mark and Pap S. Matthew. These statements, which Papias is even supposed to have made about the year 150, are reported cult to us by Eusebius more than one hundred and fifty appl years later. A certain John of Ephesus is alleged to the have told Papias that Mark was the interpreter of crip Peter and had written down all that Peter had related S. J about Christ, but without being instructed to do so, but Now this script by Mark can never be the same as the with Gospel attributed to that name, as, in the latter, the life theo of Christ is related in perfect order. Besides, even have supposing the narrated words to be authentic—although Mat reaching us through a report of more than a century man and a half later—there is nothing to prove that the have Peter here referred to is the Peter of the Gospels; as the so that it might be quite possible that Mark received vers his information from a person of no authority named can Peter. Moreover the name of Jesus does not appear been in this statement, but only that of Christ. Papias gives with John as a reference for the truth of his statement, and is to later this John was identified by Jerome and Irenaus Subject with S. John the author of the Fourth Gospel, although the there is nothing to warrant this. On the contrast, but Papias speaks of two different Johns.

Through the same channel (Papias-Eusebius) of the later o learn that "Matthew wrote down the words of the low

¹ Mead: The Gospels and the Gospel. p. 146.

² Ibid. p. 122.

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Hebrew". Here again it is possible to understand Henre words of the Lord " in the sense we have already scussed above, but in any case it seems clear that their transcription cannot be identical with the Gospel of yeas, transcription given by Papias, "... sayings of the Lord in Hebrew which verybody interpreted as best he could," hints at difficulties in grasping their meaning which would not apply to the Gospel according to S. Matthew. Besides fifty ed to the Gospel could not be described as simply a transer of cription of the "words" or "sayings of the Lord". lated S. Justin, again, refers to the Memoirs of the Apostles. lo so, but the extracts he gives from them are never identical is the with what is said in the Gospels. There exists a e life theory that Mark, whose Gospel is the shortest, may even have been the principal source of information for nough Matthew and Luke; but as the two last give a great ntury many facts not mentioned by Mark, they must also at the have had some other source. Besides, S. Mark's Gospel, spels; as we know it, is not supposed to be the original version but a second one, and I do not think that we named can regard it as so approximately accurate as to have ppear the source of the other Gospels, especially as the gives authors of the latter are at so little pains to report what t, and is told by Mark. For this reason some students of the subject have adopted the theory that the Gospels are hough meant to be a history of the Founder of Christianity at a Confession of Faith. We also have the statetents of those who have seen older manuscripts we possess now, regarding the important terences which existed between them and ours. Gregory of Nyssa, S. Jerome and S. Euthynius tell that the last chapter of Mark, which treats of the

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Resurrection, was not to be found in the oldest manual that the seventh verse of I gal Resurrection, scripts, and that the seventh verse of I John, v ("Tres sunt qui testimonium," etc.) was only found by them in the Syriac texts. It is more or less accidental that we have these statements, but that does not at all mean that there are no other differences. As we saw before S. Jerome complained of the many differences he found, and the two instances we quote here prove that those differences were not of small importance.

The Gospels constantly contradict each other, and geth S. John's is so different from the other three that a is fi division has been made by all scholars between it and era what are called the three synoptic Gospels. Neverthe len less at the end of the second century S. John Was A. D. pronounced to be authentic at the same time as the libe three others. Apart from the fact that S. John's way year of speaking of the Christ is very different from that we ton find in the synoptics, he does not mention the Lord's later Supper, he gives a different day for the Lord's death, b. M. speaks of three feasts of the Passover where the others gene speak but of one, and relates almost all the incidents of king the life of Christ as taking place at Jerusalem, whereas, radi according to the synoptics, only the end of His life was Davi spent there. In S. John's version the character of the spent the character of the spent the character of the spent t John the Baptist loses almost all its importance; the loses miracles are quite different, becoming more astonishing teen and, at the same time, more symbolical; the whole like the character of Jesus is much more divine and more like aled an aspect of the Logos than in the synoptics; but a land the same time he speaks of Jesus as the son of Joseph Re and door and does not mention the birth from a Virgin. are two passages in S. John which clearly show the author the author was not a personal witness of the life of 13 IS JESUS CHRIST A HISTORICAL FIGURE? 397

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thrist, namely xix, 35, where he says: "And he that thrist, manney witness," etc., and xxi, 24: "This is the isciple which testifieth of these things...and we know jat his testimony is true." To several scholars it has peared probable that the author of the Gospel accordof the school of Philo of lexandria, who knew the Gospels but introduced the lexandrian philosophy into the story told by them.

But neither do the so-called synoptics agree toto ther. To begin with, the date of the birth of Jesus that a s fixed by Matthew as occurring four years before our it and leta at the very latest (under Herod). Luke makes it erthe len years later (during the enrolment), or in the year 6 Was A.D., yet states, further on, that in the fifteenth year of as the Tiberius—our year 29 A. D.—Christ was about thirty s way rears old. The dates in S. Fohn are in absolute contradiclat we ion with these two and make the death of Jesus much Lord's later. The miraculous birth is not related by S. Mark: death 5. Matthew and S. Luke give two quite different others tenealogies for Christ's descent, through Foseph, from ents of King David, but these, though fulfilling the Jewish pereas, radition that the Messiah should be a descendant of le was Pavid (Mark, xii, 35), are in contradiction with the ter of Fory of His birth from a Virgin. Had Mary and be; be weeph known of the miraculous birth, would they have een astonished when Christ spoke in the Temple of whole is Father's business (Luke ii, 50)? The miracles rere like aled by the synoptics are much alike, but the circumunder which they are stated to have occurred different, and might show that only the facts, There are nothing more, were known to the authors. The miracle—the raising of Lazarus—is related by S. John. The other miracles are healing,

exorcisms and often allegories (the multiplication of water into wine ota) loaves, the changing of water into wine, etc.). The names of the persons at the foot of the cross are san names of the synontics differ continued ing not given the synoptics differ considerably, syn What Mark says in xvi, 9-20, is an appendix added (An afterwards. Luke undertakes in his preface to give a Pass historical version of the life of Christ, but fails to do give a single date, contenting himself continually with bod such indications as "on the Sabbath," "at the same Ch time," etc. His historical indications are false. Herod wh was never King, but a Governor. Cyrenius, whom he arr brings into his history of Jesus, governed from the wil year 7 to 11 A. D., and had consequently nothing to do Ch with the story. He also mentions the name of Lysanias, cri although he had died thirty-four years before Jesus was tha born. Pilate comes in at the right time, but the weak portrait we get of him is very different from the energetic Pilate known to us through Flavius Josephus of

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As to geographical details, too, the Gospels are and extremely inaccurate. The Talmud, which gives the up names of sixty places in Galilee, makes no mention of Nazareth, which does not exist, nor of Gethsemane, Golgotha, or the Gergesenes of Matthew (called Gerasenes and Gedarines in Mark). As to the name Nazareth, a prophecy existed that the Messiah would be a Nazarene (Matthew ii, 23), which might as well mean Offspris (from the Hebrew: natser), or saint (Judges xiii,) Hebrew: nasir), or again watcher (Hebrew: nasir) watch).

The Gospel writers cannot have been familiar with the customs of the Jews in Palestine, when they speak of hantising. of baptising in a river, and especially in the Jordan 1913 IS JESUS CHRIST A HISTORICAL FIGURE? 399

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where even bathing was prohibited. In Luke we find where the We find Where we find the We find where we find the We f same time, which is impossible. We find Jesus preaching in the Temple where only sacrifices took place, the synagogue serving for preaching. Through Josephus synagos XVIII, ii, 2) we know that on the night of the Passover it was the custom for the priests to open the loors of the Temple a little after midnight, when everybody gathered in the Temple, so that the arrest of Christ at that time must have caused a great scandal. which the Jewish priests did not desire (else why arrest Him at night?). There was never any question of witnesses, who appear at once at the judgment of Christ, as predicted in Psalms xxviii, 12. Executed criminals were thrown into a common trench, that the story of the tomb which was found empty after the Resurrection seems very improbable.

It must also be noted that we find the greater part of the Crucifixion story in the Sacaea feasts in Babylon and Persia, in which a condemned criminal was dressed up as a King and paraded in triumph through the town. At the end of the feast his clothes were stripped off him, he was beaten, and then hanged or crucified. Philo lells us that at Alexandria such people were called Karabas, but, as this word has no meaning, it is very Mobable that it should read Barabbas, which in Aramaic signifies "the son of the father". Now the Gospel story exhibits the Christ to us as a complete Karabas, or Barabbas, figure. Moreover Origen, about the year A. D., read in an old manuscript of the Gospel of S. Matthew that Jesus was called Barabbas. All which makes it very probable that Jesus was executed not in reference to Barabbas but in his own quality of

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Barabbas. The Gospel writers being ignorant of the rite made up the story as they understood it.

If we compare the Jewish Legal Code with the Gospel story we come across very strange contradic. It was strictly prohibited to hold judicial proceedings on days of religious feasts, so Jesus can never have been judged on the day of the Passover, It was also forbidden to carry arms on such days, so that the chief priests would never have sent the Temple Guard to arrest Christ, and Peter would certainly not a sword. Again, it was forbidden to have worn hold judicial proceedings at night as, according to the Gospels, was done in the case of Jesus. All scholars of Jewish Law agree that Jesus would never have been condemned for blasphemy for declaring himself to be the Messiah; the basis of the charge would certainly have been His sayings against the Temple. The penalty for blasphemy was lapidation (we find in a Jewish document of the second century that Jesus was lapidated, but no one would ever have thought of crucifixion. There was even a prohibition against breeding cocks, and especially against leaving them at liberty, so that the crowing of the cock when Peter betrayed the Lord becomes almost an impossibility. Still other objections may be made. Is it likely that a Roman Governor would wash his hands—as a sign of repudiating responsibility or a judgment—when this was purely a Jewish custom? It seems impossible too that the Governor should have given the people every year the choice between two criminals; but as this resembles, more of less, a story we find in Livy, it may possibly point the Possible the Roman origin of this part of the Gospel story.

Reinach: Cultes, i, p. 337. Orpheus, p. 337.

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difficulty confronts us when we come to another difficulty confronts us when we come to enquire who could have reported the words of Christ enquire who could have reported the words of Christ were asleep. We will not speak of the many points in the Gospels in which, from a psychological standpoint, the actors of the drama are absolutely incomprehensible. Even if the whole were an invention, it is astonishing that the authors should not have found conditions and characters bearing a little more semblance of probability. The fact that so many different names come into the Gospels has been brought forward as an indication of reality, but to this we may reply that the same thing occurs in many Jewish mythological stories.

Stondel suggests seven possible reasons for the redaction of the Gospel stories:

- (1) To show the fulfilment of the prophecy of Isaiah;
- (2) To make the death of Jesus the basis of a new Covenant to be set off against the old one celebrated at the Passover;
- (3) To fulfil a quantity of obscure sayings of the prophets;
- (4) To create an ideal character personifying right-
- (5) To give to the early Christians an example of
- (6) To furnish answers to many questions by putting the answers in the mouth of Christ;
- (7) To give to the first members of the Christian sect a symbolical and typical image of the ideal life they should lead in the midst of the difficulties which they encountered.

¹ Im kampfum des Christus Mythe.

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I certainly think that the outline of the history of Jesus as given in the Gospels has been determined, in many of its details, by the prophecies to be found not only in Isaiah liii, but in Foel iii, 1, Judges xiii, 1, Micah v, 2, Psalms xxii and xxvii, 12, Amos ii, 18 Mark xiv, 51-52, etc. One has only to look up a New Testament in which references to parallel passages in the Old Testament are given, to see how frequent these are. Very great importance was attached to these correspondences. The interpolator of Flavius Josephus cannot refrain from expressing his satisfaction about them, and in the Gospels we find several references to the fulfilment of Scripture (as, for instance, in Mark xiv. 49, Matthew xxvi, 56, etc.). Matthew especially tries to prove the Messiahship of Jesus by references to the Old Testament.

One point of special interest to us is the pre-Christian Jesus of whom much has been said in the latest controversies, and on whom Smith wrote an important book.1 It seems that there existed a collection of sayings of the Christ which are put into the mouth of the Jesus of the Gospels. Often one might even think that certain questions are put in order to allow Jesus to give an answer which had been previously prepared. Drews declares that he does not know where these sayings come from. The Gospel writers agree almost entirely in regard to them. Drews shows that many of these sayings are to be found in the Talmud, but then it is also in the Talmud that we find the pre-Christian Jesus spoken of. So it is not impossible impossible that the sayings pronounced by the Gospel Jesus may be the words of the real Jesus Christ, of

¹ Smith, Der Vorchristliche Jesus.

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JIS JESUS CHRIST A HISTORICAL FIGURE? Theosophical teachers speak as having lived but a century B. C. It might be that collections of box box said that Maria referred to of these when he said that Matthew made a collecof sayings of the Lord in Hebrew. autiful sayings which form the basis of the Christian igion might still have been uttered by the real great acher. As to the facts of His life, it is also possible t there may be some truth at the bottom of the ispel story; but the way in which symbols, legends facts have all been jumbled up together to form one elistic biography makes it impossible to recognise outhing.' I agree here with what has been said by two bebrated Christians, namely Pope Leo X, who spoke of the fairy-tale of the Christ," and S. Augustine, who related that were it not for the authority of the Church would not believe anything in the history of Christ . For me the strongest proof that Jesus did live is le fact of the existence of Christianity. Not only is e spiritual impulse of a great Teacher necessary for bringing into existence of a Religion, but, moreover, one has yet given a satisfactory explanation of how gend and myth changed into religious worship. There ight, however, be a possibility for this if we could ppose a gradual development; but in the case of ristianity this seems to be out of the question, as it Pears to have had a definite form from its commence-

th, which shows that inspiration was imparted to it The same may be true of the Logia, or sayings of our Lord, found in Grenfell and Hunt), where we find some sayings which are familiar to us The Gospels and some quite unknown.

This is not only the case in the New Testament Gospels but also in the Apocryphal ones, and in the Fragment of a lost Gospel (published thistory of Jesus spakes of by Juke (i. 1.4) thistory of Jesus spoken of by Luke (i, 1-4). In his treatise against the epistle Of the Foundation.

at a certain moment and in a precise manner, and the dealing here with a progressive of we are not dealing here with a progressive growth of

I hope that the reader will understand that I have no wish to say anything derogatory to the greatness of Jesus Christ, or to make people doubt His existence: nor do I pretend that the New Testament of our day especially the writings attributed to S. John and S. Paul have no great spiritual value. I only want to state that they afford no proof of the historicity of Jesus Christian I feel sure that particularly the authors of the original portions of the two writings just mentioned would have been very much astonished to see the Christ, as they understood Him—namely, as the highest manifestation of the Divine Spirit—ever identified with a World-Teacher.

Those who have read what Mr. Leadbeater says of Christianity in The Inner Life, Vol. II, are already aware that the traditional conception of Christis in ani from correct, and that the Gospels never could afford no any reliable information. I have attempted here to give star the standpoint of the scholar who arrives at the same pec conclusion. I hope I may have done a little to encourage liquid the reader to take that difficult first step towards a right lea knowledge of the life of Jesus Christ, which consists in the the moment in giving up erroneous traditional ideas of the the subject. I do not know where the documents are is come from that shall give us the true biography of the Jesus. Of course they may be discovered some distributed but I I but I hope that he, whose occult investigations have already given us some very important facts as to truth about OI truth about Christ, may some day give us complete truth about Christ, may some day give us compl real story of the last earth-life of the present Bodhisth

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OR THE MEANING OF THE 'HAIR OF SHIVA'

JAGADISH CHANDRA CHATTERJI, B. A. (CANTAB) VIDYĀVĀRADHI

Director of Archæology, Kashmir State

eacher. MHAT'S in a name?"—this is a sentence which savs of is often repeated by people to show how inalready st is la milicant the question of a name or names is. d afford no doubt, much truth in this contention in many an to give stance. The study of the meaning of names, however, he same recially when they have come down from remote course liquity, is not only of the greatest interest, but often satisticals a philosophic view of things which is most sists maderful. How such a common word, for instance, as deas of fartha, meaning an object or thing, really involves a ts are bole system of philosophy may be comparatively aphy delily seen by most thoughtful people. me day Messor Max Müller, who was much struck by the ns have philosophy of Samskrt words, alludes to the signiof this word, padartha, somewhere in his those perhaps in his India: What can it teach us? there have been, so far, very few systematic efforts any modern scholar, as far as I know, to trace

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and rebuild the philosophy which is contained in ancient Samskrt names. Yet such a line of inquiry is sure to yield results which would be most astonishing.

How this may be possible may be seen from the tol. who lowing explanation of the meaning of the name Vyong ed a Kesha' as applied to Shiva. Being engaged for several findi years now in the study of the Advaita Shaiva Philo of a sophy of Kashmir (specifically called the Trika, which fore is so little known even in India, but which is a most -a wonderful system, being what may be called a synthest of a of the Sānkhya and the Vedānta), I have had opport once tunities of knowing something of the mystery which Vyor there is in the meaning, not only of this particular than name of Shiva, but in that of most other names are given to Him. And as I have learn the w which this mystery of their meaning, I have simply been sense astounded, and felt almost giddy to look into the depth Niru of philosophic thought so thinly covered over by these wonderful words, of which the word 'Vyoma-Kesha'i Space explained here only as an instance. (For explanation away of other names of Shiva, the reader may be referred to centre the writer's new book, Kashmir Shaivaism, which's from now in the press and will soon be out.)

What then is the meaning of Vyoma-Kesha? The pie answer this, we must first inquire into the meaning of the meaning Vyoman.

Ordinarily this word, of course, means Akash would But what do we understand by Akasha? Here against this ordinarily, Ākāsha means to most people the many expanse of space which is spread all around us. is to say, Akasha ordinarily conveys the meaning of something something which has length, breadth and depth. I sha if this were the real and primary meaning of Akassis less rein

1913 Gould scarcely have been likened to kesha, or hair, by the first givers of the name 'Vyoma-Kesha' to Shiva. who was so conceived because the Akasha was regard-Nobody will surely seriously contend that the ancient Rishis were so deficient in the art of inding similes that they spoke of Akasha, in the sense of an expanse, as the hair of Shiva. We must therefore search for some other meaning of the term Vyoman a meaning which is other than Akasha in the sense these of a wide expanse. This meaning will be discovered at ppor once if we inquire into the derivation of the word Which Vyoman, and also into its application in senses other icular than that of Akasha (meaning a wide expanse of Space).

Taking the question of the various applications of names learn the words first, we find that Vyoman is used also in the best sense of Dik or Dishah, i. e., Directions of Space (see depth Nirukta, i.6, Diā-nāmāni).

Now, it should be noted that the Directions of ha'i Space can only mean lines, like threads, stretching nation away everywhere from an experiencing entity, as a red to entre, and, as such, they are to be distinguished iom Ākāsha as an Expanse. The Direction distincion can be made clearer if we compare Akāsha to piece of cloth, a pall, which, covers and encloses werything in its all-embracing folds. For, in that tase, the Dishah, or Directions of Space, as lines, be the threads of which this cloth is woven. This is indeed a simile which we find actually used a time in the Veda; and it is very significant. The in the vega; and it is substanted as an Expanse really no other meaning than that it is what the has heen essentially this, that it has no other meaning, has been

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fully explained by the writer in his Kashmir Shaivaism, and will be readily admitted by philosophic thinkers many of whom have written on the subject, showing how 'Directions' are the essence of Space.

And, if Vyoman in one of its applications means the 'Directions' which weave themselves into the Akāsha as the wide expanse of Space, it will also be seen that this is really the primary application of the term, i. e., it is the application which the derivation of the term primarily suggests. Let us now see what this derivation is.

According to the Unadi Sutra (iv. 150), the word is supposed to be derived from the root Vye. But there are other authorities who do not admit this. And I am certain that Roth and Böhtlingk are right in accepting these other authorities, and deriving with them the word from the root Ve or Va, meaning 'to weave,' together with the prefix Vi meaning diversity. The word Vyoman thus derived really means:

Things which weave themselves diversely into a something, namely, into Akāsha.

But we have already seen that that which weave themselves into the Akasha are the Dishah, i. e., the Directions.

The Dishah, or Directions, as 'lines' or 'threads' are mode therefore the things which are primarily meant by We : Vyoman—the Dishah which are the sole essence of 'line electr Space.

That the Dishah, or Directions, are the essential constituents of Akasha, and are therefore primarily ome meant by Vyoman, would appear also from the fact this line. in the Upanishats, it is the Dishah which are shown to be intimed. be intimately connected with, and produced from the 1913

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Hearing and Sound (Shabda); and it is only later that Hearing is substituted for the Dishah as the product of Shabḍa as a Ţanmāṭra.

How the Dishah, as the essential constituents of Akasha, are produced from Shabda-Tanmatra (or Sound, as such) has been clearly shown in Kashmir Shaivaism by the writer.

And it is these Dishah, as lines, which spreading out everywhere, are likened to Hair, a likeness which,

as will be readily seen, is most appropriate.

And whose hair can they be but those of the universal Being, or Shiva? Shiva is therefore called Vyoma-Kesha-He who has for His hair the Directions or lines which constitute Akasha or Space.

The 'lines' or hair, of Shiva, again, are not, as we are repeatedly told, and as has been shown in Kashmir Shaivaism, merely imaginary i.e., objectively non-existent things. But they exist really as 'lines of force' in nature, upholding all things in their various positional to a relations (See Hindu Realism, by the writer, pp. 54-61).

That the all-upholding Dishah, as the 'hair' of Shiva spreading everywhere, are really existing Lines of Force need not be an absurd idea. The existence of imilar lines would seem to be recognised even by odern western Science, in certain respects at any rate. We are told how there are what would appear to be lines' of forces radiating from the poles of a 'magnet,' which 'lines,' being cut by a conductor, give rise to an ential electrical current. Electricity is again, we are told, arily mehow mysteriously connected with Ether, which seem to be the same thing as the Akasha of the that is, Akasha which is made up essentially the lines of the Dishah or of the 'Hair of Shiva'.

May not these 'lines' of the magnetic field be connected

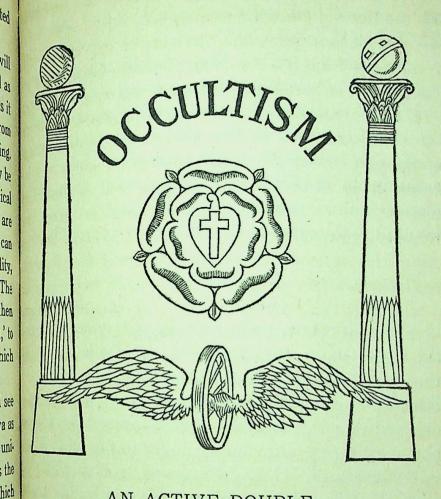
That such a connection may not be impossible will be apparent from the fact, that the earth is regarded as a vast electrical reservoir—the common reservoir, as it is called. It is also regarded as a vast magnet, from which magnetic lines of force are constantly emanating In the same way, the centre of the universe may be conceived as a still vaster magnet, or an electrical reservoir, from which similar lines of force are undoubtedly emanating in all directions. And what can this centre of the universe be but the divine Reality, which again is the innermost Self of every being? The lines of force, emanating from this centre, would then be the Dishah of the Hindus, the 'Hair of Shiva,' to which are essentially related the lines of Force which demonstrably emanate from every magnet.

And if we understand all this fully, we shall see what a wonderful idea this is—this idea of Shiva as Vyoma-Kesha, Shiva covering and upholding the universe with his hair, spreading out everywhere as the Directions of Space and as lines of force, which maintain everything in its proper place, while yet all are being hurled onward by Kāla, which also is only Shive in another of His aspects, the aspect of the all-changing and all-moving Power (see Hindu Realism, pp. 54-61)

May we be given that light of intelligence, male steady by the still atmosphere of perfectly passionless Mies unselfish and unwavering devotion, wherewith Shive is 3 the seen in this His universal Glory, and may we ever be enabled Hons enabled to contemplate Him in this His all-upholding od in Jagadish Chandra Chatterji aspect as Vyoma-Kesha!

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AN ACTIVE DOUBLE

By C. W. LEADBEATER, F. T. S.

With Theosophical work have usually a vast interpondence. It often happens that those who have, they would probably put it, "lost" friends or retions by death, write to us either for news of the parted or for general consolation. In addition to the we get numerous accounts of psychic experiences, indeed of occurrences of any sort which are out of

the usual way. It is from stories such as these that we compiled that very remarkable series called the Twilight'.

I recently received from one of the members of our Society a narration of so unusual a character that it seemed to me well worth putting upon record and independently wrote to the gentleman, asking his permission to publish it, and he has been kind enough to grant it, on condition that the names of all people and places shall be suppressed, as he does not wish to be troubled with regard to the matter. I append his story, ervoir

hops,

One day I was working in my garden at about attered three o'clock in the afternoon. My wife came out of aw rether the house dressed for walking, and told me that she intended to go into town to make some purchases. I apper objected that the weather looked threatening, and that he has she was almost sure to be caught in the rain; but she say a nevertheless felt that she must go, as it was Saturday, dies and she was seriously in need of various little matters and she was seriously in need of various little matters and she household. So she left me, and during all the way while that she was away I was working busily in my long that the city, and she was garden.

Our house is a good way out of the city, and she had to take the car; but in order to reach even that she had twenty minutes' walk, most of it on a path of the alongside the railway line. When she returned, noticed that she was looking unusually pale, and she had some sat down and rested for awhile. When she had some that she what recovered from her fatigue, she told me that she had had a very strange experience.

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1913 he had left me, she walked along the path beside the railway as usual, and suddenly heard the footsteps someone following her. Turning to see who it was is the place is lonely) she saw to her intense surprise that hat it was I, and she asked me if I had made up my ind to accompany her to town. I did not answer her, Der ad a moment later she was alone. Though much this artled at my disappearance, she reasoned with herself. and ad decided that this must have been a delusion of her to be ind; so she went on her way, though feeling rather tory, ervous.

When she reached the town she visited various hops, and just as she was leaving the first one it began rain heavily. She hurried across the street, and about intered another shop where, to her intense surprise, she out of pur me standing by the counter; but again I vanished, t she ad she began to wonder whether any accident had appened to me. (I ought to explain that earlier in life had herself been mediumistic, and so was perhaps ss alarmed at these strange happenings than some uday, dies might have been.) As she walked back to the attes a on her return, she again noticed me following her. when she descended from the car, and started ing the path by the railway line, I was not to be seen. It was growing very dark and stormy then, and in der to avoid some pools of mud, she began to walk on railway line itself. Suddenly she felt herself seized the body and lifted off the line; and at that very moan engine rushed by. She had not heard its moach, so unquestionably the intervention saved her She had thought herself perfectly safe in walking the line, as she knew that there was no train due hours; but she had not calculated upon a casual

light engine. When she turned to thank effusively the the person who had saved her life, she saw that it was I; i doo yet once more I vanished as she began to speak to me trient Nevertheless, on several occasions on her way home hat she turned and saw me following her at a little distance; im but I did not remain when she tried to speak to me.

I had been completely conscious and hard at work addy during the whole time of her absence, so, although the seemed to me a very remarkable occurrence, I was dis ay h posed to dismiss it as some sort of imagination on my lesse wife's part, and it did not really make so serious an impression upon me as might have been expected, that although I was, of course, very grateful that my wile My had been saved from such imminent danger. But leart about a year later another similar phenomenon took the place, for which it was quite impossible to account by what means of any such supposition as that. make

It was once more a Saturday, and at about four rious o'clock in the afternoon I started off in a boat on a laugh fishing expedition, accompanied by a sailor. We are being chored our boat, threw over our lines, and waited path happ ently; but we had no fortune, and at eight o'clock! gave up the attempt in despair, and returned home of aly supper. On the next day, Sunday, I went into town rick and called at a well-known and fashionable chemists nedicated shop, kept by a friend of mine. (I should explain the with us the chemist sells all sorts of cooling drinks all the summer, and his shop is used, almost as a call to my would be, as a meeting-place of the people, who at little at little tables on the pavement and gossip, while they do not be pavement and gossip, when they are the pavement and gossip, when the pavement are the pavement are the pavement are the pavement are the pavement and gossip, when the pavement are the pave they drink their non-alcoholic beverages.) When the parent and gossip, When the parent and gossip, which was the parent and gossip a entered the place there were some twenty person the many sitting there in conversation, among them the many the many them the many the many them the many t

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the city, some physicians whom I knew (I am the other myself), and a prominent lawyer. When my tiend the chemist came up to welcome me, I noticed hat his right hand was bandaged, and at once asked what was the matter with it. Instead of answerbe laughed immoderately, and looked at me rather Work ddly. Then, seeing that I was surprised, he said:

"Well, well! you ask me what is the matter with ods av hand, when you yourself stood close by me and wit-

n my lessed the whole affair last night."

My astonishment may be imagined, and I protested ected, that I had not been in town at all the previous evening. wile My friend the pharmacist continued to laugh at me But leartily, and his merriment attracted the attention of all took the other gentlemen present. When they asked him utby what was the joke, he explained that I was trying to make him believe that I had not been in town the pret four rious evening. All the gentlemen present began to tona augh also, and said that, of course, I was trying to avoid Vear being called before the Court as a witness to what had d pati- happened.

I could make nothing at all of all this, and could nly imagine that they were all combining to play a town rick upon me; so I turned away from the shop. Imnist nediately afterwards, however, a friend of mine who is detective came up to me, and I told him laughingly ow ridiculously I had been treated by my friends; but my intense surprise he gave me a full history of what and really occurred there the evening before. I should whaps have explained that my friend's shop is situated to the City Hall, and that there is a square in front it, surrounded by trees, where the band plays in the mening, and people are in the habit of strolling about.

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All the houses round the square are provided with lal. 1913 All the nouse conies, and the families often seat themselves in these but th been

It seems that on the previous evening several gentle men were sitting by one of the doors of the shop, talking who politics. Among those was a gentleman whom we will who call Mr. Smith. Presently among the strollers there ever pade passed another gentleman (let us call him Mr. Jones) who rere was by no means friendly to Mr. Smith; and as he passed to m him he threw out some jeering remark. Mr. Smith leter being already somewhat excited by the conversation, loomed jumped up angrily, and struck at Mr. Jones with his The latter instantly lost his temper and retaliated was and there was something very much like a free fight in the Smith got the worst of it, and fell heavily to the ground thing

"At this moment," continued the detective who when was telling me the story, "you made your appearance saw and helped me in raising the man from the ground, and upon taking him inside the chemist's shop. As soon as he but I was in safety you left without a word, and I remember as I that it struck me as remarkable that you, being a doctor, leter did not stay to examine his wounds. As to the chemist, the he was struck heavily upon the hand while trying to mit separate the two men."

I assured the detective that he was making some wid strange mistake, for I had not been in town at all during up in the previous evening, but had been fishing all the time matter as I could prove by the evidence of the sailor who had were been with me, and of my family, who had seen me se low me.

The detective only smiled, and said that he perfectly understood my position, that as a professional man loss to 1 not wish to be mixed up in a political case in the Courts

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but that there could not be the slightest doubt that I had been there, as he had recognised me with absolute ben thought absolute absolute absolute trainty—and not only he, but several other gentlemen who were present. He also explained that some of those were looking on from neighbouring balconies had pade their depositions in regard to the affray, and that everal of them had mentioned me as among those who who were in the thick of it. This was all incomprehensible me, but I saw that it was impossible to convince the hetective, so I said nothing more, but left him and turned ation, homewards.

A few minutes later I met in the street a doctor who was a special friend of mine, and asked him if he was fight in the square the evening before, and if he knew anyound thing of the fight. He told me that he had arrived just who when the incident was over, but that he certainly rance way me leaving the place, and observed that I climbed and upon a car. I was beginning to feel considerably upset, as he but I left my friend without further remark. ember as I was going along the street, I met my friend the octor, letective again, and he informed me that when in Court emist be Judge had asked him to give a list of witnesses, he ingto mitted my name (having plenty of others to testify) as special favour to me, as he had seen from what I had aid the previous evening that I did not wish to be mixed win the affair. I thanked him heartily, and left the matter there. It will be seen that in this case there were at least twenty reliable witnesses who saw me in when I was quite certainly some miles away and therwise engaged.

Only a few days ago another similar manifestation place, but it was to some extent a reversal of the which I described. In this case I was in town

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attending a meeting of my Lodge. I returned home about eleven o'clock, and as I approached my house I noticed that it was unusually brilliantly illuminated, and that my wife and my eldest son were standing waiting for me at the door. I thought that something unusual was going and on, and feared that it might probably be some sickness was had or some other unpleasant happening; but my boy ran lo his meet me, and told me that his mother was in an exceed. ingly nervous condition, because she had seen my double ofter (as we called it) during a good while that evening, and with had even conversed with it

Of course, I asked my wife to tell me what had cond happened; and she said that as she was in the act of calle going upstairs with our youngest child in her arms, to o ready to put him to bed, she saw me entering the house told by the front door. She was somewhat surprised that I thou had returned so much earlier than usual, but she went she on up the stairs and into the bedroom, and I followed word her. I entered our bedroom, and changed my clothes what and shoes; and while I was doing this she asked me I wo several questions, which I answered quite satisfactorily, with and in a normal manner. Then I left the room, she his following me; but on the way down I suddenly dis happy appeared, and she thought that I must be trying to play three some joke upon her. She asked my son, who was thou sitting in the room below studying his lessons, whether he had seen me. He replied in the negative.

"Well," my wife said, "you must have been deeply line concentrated on your problems if you did not see you have father. He passed quite close to you, went to his room changed his clothes and shoes, and has been talking to me long the long to me long to me long the long to me long the long to me long the long to me long to me long the long the long to me long the lon for a good while; and I suppose now he must have hidden in the hidden in the bathroom in order to play a trick upon us

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1913 My son jumped up and ran to the bathroom, but bund no one there. Then my wife began to call me, and hunted all over the house for me; and when she was at last convinced that I actually was not there, she had a fit of nervousness, although my boy, who knows good deal about our subjects, explained to her that this by no means showed that I was dead, as men ten leave their bodies purposely.

A fact which may or may not have some connection and with these curious phenomena is that I have frequently lone work of a professional nature in a somnambulic thad condition during the night. On one occasion I was oct of called by my wife at midnight to give medical attention ums, to one of my children who was very ill, and she louse hold me that I did my duty in the affair exactly as hall though I had been awake, although when next day went she referred to the matter I did not understand a owed word of what she was saying, as I had no recollection whatever of having left my bed. On another occasion d me worked hard for over two hours during the night orily, with one of my boys who had some trouble with ste his heart. As he was comparatively well next day, it ppened that no reference was made to the affair until play hree months afterwards, when, as the boy began to how some symptoms of the same trouble, my wife asually mentioned them as resembling those with which had dealt so satisfactorily before; and then for the first me I came to know of what I had done. Now these may ave been merely instances of ordinary somnambulism; room, have sometimes asked myself whether my physical to me ody remained in bed the whole time, and the work was done by this mysterious double of mine.

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The case above described is a most interesting one, and I shall be glad to hear whether there is any further manifestation of the phenomenon. Remarkable as are the circumstances, they are by no means unique, as a the circumstances, of other people have be a second to the circumstances. considerable number of other people have had a similar experience. The possession of a double which can be seen by many people simultaneously, and can act fully pers jef and intelligently at a distance from the place where its atili original is physically present, is uncommon; but still hat there are a number of instances of it. Several of them as y will be found cited in The Other Side of Death, chapter wife xiii, page 166. Still more exactly corresponding to this might recent case was that of the late Mr. W. T. Stead, whose help double frequently appeared in places where he was not, form and seems to have been fully capable of speech and avoid action.

The double above described must have been at least to ta partially materialised when it lifted our friend's wife of his the railway line, and probably also when it helped to in a raise the wounded man in the square, though in that lical case we are not certain how much physical help was that actually given. The fact that, on another occasion, his in t wife held a conversation with the double does not define upper itely prove materialisation, because it would appear that but the lady is sometimes mediumistic, and therefore probablere bly clairvoyant and clairaudient.

There are several possibilities in the case. The lims double is probably a thought-form, but it does not follow that it that it is made by its original; it may equally well be an added. made by someone else. I have heard of a case, to example, in which a somewhat similar form of a certain the man was made by the thought of a lady who we violently in 1 violently in love with him. It would usually require

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ome abnormal stimulus of that kind to enable an ordinary person to create a thought-form sufficiently strong to be seen in that way. Such a thought-form, when once made, may be inhabited and used by any dead oerson, or even by a nature-spirit. It is a common belef here in India that such a thought-form can be tilised by the ego of the man whose image it is, and hat he can temporarily work through it; but we have still is yet no direct evidence of this. If that theory be hen rue, it was probably our friend himself who saved his apter wife's life by lifting her off the railway line; but it this might equally well have been some passing invisible hose helper, who saw her danger, and thought the husband's ond, form the best one to take in assisting her, in order to and avoid alarming her by the sight of a stranger.

The question arises as to what steps a person ought least to take who finds himself thus unexpectedly personated. fe off It is obvious that such a phenomenon might place a man led to in a distinctly unpleasant position, for it would be practhat lically impossible for him to convince ordinary people hat he was not present where they actually saw him. n, his in the case above described, the conduct of the double defin ppears to have been on all occasions irreproachable, that obviously it might not always be so, and there is orold lere a certain element of danger.

One would be disposed to advise a person who found Imself in this position to take certain definite preautions on the physical plane, so as to guard himself as physical plane, so as possible against any mischance in the future. might be well for such a man to draw up a statement the facts in one or two cases in which he could prodefinite testimony as to where he really was at time. In the case in which our friend appeared

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in the chemist's shop, I suppose that the fact of his presence at home that evening, of his having gone out fishing at a certain hour and returned at a certain time, could be attested by his wife and family; while the late one that he was in the boat during the intervening period could probably be proved by the sailor who accompanied ther ation him. There would be no difficulty in obtaining a sufficient number of attestations of the simultaneous my appearance of his double in town. His wife's testimony could be given as to that other occasion when the double saved her from accident, and it is likely that he could which find some one to prove that he was at home at that time,

If he had definite records (sworn if necessary before thoro a notary) of these strange happenings, it would go far to the towards clearing him of suspicion in case anything untoward should happen in the future. There is no reason to anticipate anything of the sort, but still it is obviously possible that the double might involve himself in some difficulty or commit some improper act. If that should happen, our friend's story—that he was ignorant of it all—would quite naturally appear incredible to any ordinary judge or jury; but if he could produce evidence that this curious phenomenon had occurred before, it would establish a presumption in his favour.

It might also be desirable for a man under such circumstances to take some trouble to see that his move ments are always fully known to his own family, so the they can testify where he was at any given time, and so prove an alibi for him in case of need. It seems wisest to treat it as though it were a case of personation on the physical plane—as though some one else, for purposes of his own, or for mere amusement, chosen dress him at dress himself in imitation of a certain man, and plants one would probably warn one's friends that such a

one was being attempted, and that they must

In such a case

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herefore be upon their guard. This semi-astral personation is more subtle and more dangerous; but in the which we are considering there is absolutely no evidence so far that the entity who is responsible is in my way hostile; on the contrary, it would appear that nony be is animated by a friendly feeling. The whole subject is one of great interest, about

which we have as yet but little information; if any of ime our readers know of other similar cases which are thoroughly attested, they would probably do a service the progress of psychic science if they would note them carefully down, and forward them to the Editor.

C. W. Leadbeater

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By C. SHUDDEMAGEN, PH. D., F. T. S.

To is the peculiar province of Theosophy to pick out only the elements of truth in opposing philosophies and is m recombine them into an organic whole, consistent in all pause its parts and presenting to lovers of the wisdom such a pavin comprehensive view of the Truth as is possible for man house to obtain at the time. It is almost an axiomatic truth terni for those imbued with the Theosophic knowledge that suffice all doctrines and forms of belief, all systems of science, All the philosophy and religion, which have been advanced with on sincerity and believed by some body of men for some tis, time, contain at bottom some degree of truth, something tot s which fits in with the great Plan of the Logos for our ren human evolution. Theosophy regards all such beliefs as being to some, however slight, extent ensouled and he i vivified by the Truth, that without such contact with unda Truth there could not be anything which would draw a sec forth assent from sincere thinkers and searchers for the a the For just as it is the One Self which is loved in and t all its manifestations in the lower world by all beings of so it is the One Truth which is believed in by all me liver in various beliefs, even though this ensouling truth the contact t be only too often misunderstood and degraded. Very often two groups of men hold contradictory

views about certain problems of life, at least they regard least

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hem as contradictory. Now, perhaps the greatest cause this curious phenomenon in the world of thought is asily recognised by the Theosophist as being found in be complexity of man's being and the multiform haracter of the world of his evolving—in short in the act that life evolves on more than one plane of Nature, nd has bodies and consciousness on several planes multaneously. One school of philosophy may have ome to regard a certain world of man's evolution as the kow mly one, regarding other phases of man's consciousness s and is merely accompaniments or accessories, which are in all gaused within the single field which it recognises as ucha having to do with consciousness. Another system of ma hought starts from quite a different set of ideas contrul perning the universe and life, and naturally finds e that sufficient support in the facts of Nature to justify itself. ence, All this is well known among philosophers, but the reawith on why this state of things is as it is, and must be as some tis, and the fact that two such systems of thought are thing not so much contradictory as mutually supplementary, prout to not easily understood except by Theosophists.

eliets The whole philosophy of materialism is based on dead he idea that the material, physical universe is the mdamental reality; all other phenomena are regarded ssecondary and dependent upon the material. Idealism, the other hand, regards the world of ideas as the real and true universe, and the physical world as merely a et of forms in which some ideas are clothed. Istems accept the facts of Nature, but evaluate them Herently, give them different interpretations. The laterialist evaluates facts from the point of view matter; the idealist, from that of mind. To the leosophist neither system is complete, although the

idealistic philosophy is much to be preferred. Both have reed to be materialism are to be preferred. their limitations, but those of materialism are so very it h great that but little of the truth can find a comfortable gent home in it. In spite of all this, materialism has given pose to the world some very wonderful truths, and is by no with means to be wholly set aside. To be sure, these truths the can only be partial, since they have to submit to the jorth general narrowing and cramping which goes with in fa materialistic thought. At some stage of their evolution his they have to be properly modified and the limits of of ke their action or applicability clearly marked out.

The Darwinian theory is a case in point. It has body brought about an entirely new attitude of mind with regard to the workings of Nature in the physical world reserve and has greatly increased the respect of man for the has o handiwork of God, for the lowly forms as well as those pircu highly organised. It proved conclusively and his co with finality that the laws of Nature must be observed and directly in order to secure accurate knowledge, and that is sl the dicta of theology cannot be regarded as in any way iself authoritative in matters of science. But Darwinism etio was carried too far and much in it that was believed to nate be true is now known to be in error. The most ardent reat Darwinists now recognise that the theory has its limit sm. ations, that it cannot explain the whole problem of race evolution. What they had left out of account is the im, evolution of Life, as is emphasised so strongly in End Inc. lution of Life and Form, and that is the most important is part.

Again, in more recent decades, we have seen the to recognition of the wonderful law of Mendel in regards the herodic the hereditary transmission of physical characteristics the law is the law in the law in the wonderful law of Mendel III 106 par The law is verified with mathematical precision in the law is verified with the law is verified with

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regetable and animal kingdoms. In the human kingdom has not been thoroughly tested, for the life of a generation is much too long for the ordinary methods of bservation, but the indications are that it does not apply with the same regularity. And in attempting to apply he rule in mental and moral characteristics which show orthin physical bodies great irregularities are discovered. n fact it seems that the law fails to hold true. All ution his points out, to those who have the key, the influence its of Is karma in human life, and its complexity even in such material problem as the building of a human physical t has body.

Materialistic psychology, by long and laborious vorld researches into the influence of environment upon men, r the has demonstrated, at least to its own satisfaction, that the those dircumstances of the man's environment, together with and his own state of material organisation, determines each erved and every one of his actions, and that thus his character that is slowly modified in accordance with his mental state, way iself regarded as a product of material conditions, the inism action and reaction of a material organism and its red to naterial environment. The theory that man is the rdent reature of material circumstances is known as Determinim. It holds that man's actions, feelings and thoughts are mod mactly determined by the influences which play upon im, that the feeling of power to choose is illusory, I mere recognition of more than one possibility of action. t is asserted by the advocates of determinism that all orces acting at any moment on a man are subject to well-known mechanical law of acting as a deterinate single force, called the resultant of the system of sparate forces; motion takes place in the direction of resultant force; and all forces which affect man are

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material in character, and all alike obey the force laws of mechanics. What really takes place when the man considers two possibilities of action and feels able to them choose either one of them, is that he becomes aware of the the various forces which are acting. When the moment comes for decision, the resultant of the forces will determine the course which will be pursued, and the ron man's recognition of this resultant is by illusion taken reas to be his choosing between them. In other words ing Purusha, the Spirit, is watching the activity of Prakrii, 100m matter, and mistakenly identifies itself with that not activity. Only, the Purusha of the materialist is a mere all accompaniment, a phenomenal attribute, of matter.

ling Now the fact about determinism, as seen from our force knowledge of fundamental Theosophical principles, is unac that it is a fact. The forces which act on a man on [mai the physical plane, which is the only one that the righ materialistic psychologists admit as existing, do actually dime determine the actions of the man according to the rigid dime mechanical law of the single resultant of many simul near taneous forces. But there is this to be added: not all lime the forces which act on the physical plane have origin. This ated there. Most of them, whatever their origin is sach ages past, may now be considered as belonging to the lust physical world, but there is always the possibility of bree new forces pouring into the physical plane from the part astral plane. It is such as these which are neglected last by the materialistic philosophers, with the result that them their views of Nature are very limited, although perfectly true as far as they are supposed to apply leave Were the materialistic psychologist able to wall the all the forces which act on man he would deter doubtedly see some, appearing from nowhere, mingh there IBER

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with the rest and influence the resulting motions. Furthermore it is reasonable to suppose that just as there are forces coming into the physical plane from the higher planes, so there should also be forces going back from the physical plane to the astral plane. act, as we are on the upward arc of evolution, moving from the material pole to the spiritual one, it seems reasonable and logical that the energies disappearords ing from the physical plane exceed those that ome in from the astral plane. This means that that not only would our ideal scientist, who is watching mere all the forces acting on man, see forces ing apparently from nowhere, but he would see other our forces disappearing or weakening in a way to him es, is unaccountable. What really takes place is that energies matter in motion) are materialising and dematerialising the right under his eyes. They come into the threeually dimensional space of the physical plane from the fourrigid dimensional space of the astral plane—which would mul mean for the scientist who limits himself to three imensions a sudden creation of matter out of nothing. this phenomenon is contrary to reason and has been n is acluded from the calculations of modern science. othe lust as soon as scientists realise the truth that their hree-dimensional space is merely the boundary, or a art of the boundary, of a four-dimensional one, then a rast and wonderful vista of possibilities will unfold hemselves before their enlarged vision.

Determinism, then, is true as far as it goes, but it not go far enough. It is not scientific, because it eaves out of account forces which arise on higher whees, yet manifest on the physical plane. What terminism has done is to show the inevitableness of

karma on the physical plane. Everything, every action DECEMBER 191 is a link of cause and effect in an endless chain of starminism is valuable because it shows actions. Determinism is valuable because it shows us that really to contain the shows us that really the shows us that the shows us the our limitations. It shows us that really to control our life actions we must apply forces from higher planes: right hy will, guided by right thought, becoming right desire, and and influencing actions in the right directions, We om must not allow ourselves to become discouraged at any But amount of failure in action on the physical plane, know. hys ing that we can only influence and not control action at interior long as there remains much of old karma to be precipion rell tated into the physical world. And it is here that plan wisdom becomes of great value; a little of this wisdom luct saves from great sin, as the Gita says. Forces beyond mat our control may be rushing into action; it would often not brom be wise to oppose them by the forces of will. Far easier leter it is to build the proper constraints which shall guide them intro into less dangerous channels. Just as the swift mountain the streams may be diverted out of their well-worn beds and leac made to irrigate the parched level country, so these kir plan mic forces, when guided out of their precipitous channels system and caused to flow into more level courses, may be used row accomplish desirable actions in the end, when actions brought into such conditions that control may be applied.

If the forces on the physical plane are rigidly under ne the sway of mechanical laws, but can be modified pass diverted into channels, or constrained by sending add thus tional forces into the physical plane from the astral asily plane, where does free-will come in, and under which the come in, and under which the conditions are the physical plane from t conditions and to what extent may it be said to exist the said the said to exist the said the We may attempt a tentative answer to these high teal, interesting and important questions, but it is necessary necessary to do a little more preliminary work.

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First we may be quite sure that the astral plane well as the physical has a rigid determinism as long WS US S only astral forces are considered. There is this ol ou lifference: as far as human evolution is concerned, the hysical world is the lowest, most material plane—the lesite, and of the cable-tow—and it is fixed. Forces can only We ome into it from one direction, from the astral plane. at any But the astral plane has two neighbouring planes, the hysical and the lower mental. Forces may therefore ion as nter it from two directions, from the plane below as recipi rell as the plane above. However, as the physical e that lane motions are determined, except for the introisdom juction of forces from the astral plane, it will be clear beyond hat these two lowest planes, when considered together. ennot brm again a system in which motions are completely easiet etermined, with the exception of forces which may be ethen introduced from outside, or the lower mental plane. The same line of reasoning may be continued, and we ds and leach the generalisation: any number of consecutive se kir planes of a kosmos, including the lowest plane, form a annels system in which all motions are rigidly determined, rovided forces from the next higher plane are either when acluded or allowed for.

Forces, or rather energies, pass rather easily from ne sub-plane to the neighbouring sub-planes, but they difference on the state of the thus the energy of steam and compressed gases can asily be made to move machinery—a stepping down of sub-planes. Desire-forces, on the other hand, do ot so much pass down from the astral into the phybut rather act as directing or attracting centres, and constraining the forces on the physical And of the tremendous force of the Will there

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is at most only a very little which can actually appearing the physical world. Each plane is evidently construct. ed to retain its energies to itself as much as possible, but is always influenced slightly by higher forces, or rather by the constraints of forces of higher planes Energies on the two lowest planes are guided and many pulated by entities which have more or less intelligence, and This intelligence, a mental plane development, is the put bridge by which the guiding influences of the higher cou spiritual planes are caused to be transmitted to the cha planes of action.

We have then a general view of the motions in Bei any system of the lower planes of a kosmos, as follows: low firstly, a vast quantity of matter, representing immense of energies, moving uniquely under mechanical laws, so of that determinism holds sway, barring disturbances from pov outside of the system; secondly, an even vaster number plan of influencing forces which arise on the higher planes that and affect the forces of the system only very slightly at wit any moment, but continuously, so that in a very long the period of time very great modifications in the energies other of the system are produced—modifications which would and not have arisen and could not have arisen if this steady com influencing action had not been always at work. This view gives us an idea of how the universe is caused him evolve along lines predetermined by the highest Beings dire Great energies are quite under the power of the rules Authorities, not in the sense that they can be set asite tion or changed entirely in a moment, but rather because four They do have and exercise the power of influencing the lower plant and the power of influencing the lower plant and the power lower planes very slightly but continuously throughout free centuries, millennia, millions of years, yes, even for any on of time In an exactly analogous manner may not on

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1913 change his whole nature, not in a moment but in the change of many lives, the time required depending very much on the strength of his effort and its persistent

application.

The matter and its motions in the system of the three worlds' may be taken to represent the world gence and its karma. If left to follow mechanical laws withbut the influencing forces from higher planes, there could be no assurance of progress in evolution, indeed chaos would soon take the place of order. The influencing forces represent the guidance of the Ons in Beings in charge of the evolution of life and form in the lower planes. They are slight only from the point mense of view of the moment; regarded from the standpoint ws, so of a world-period they are enormous, infinitely more s from powerful than the sum of all the energies of the lower umber planes. We may realise this more easily by considering plane, that the only conceivable way in which the lower planes with their tremendous energies could have resulted in y long the beginning is by the steady force of the Will and other high spiritual forces steadily acting downward, would and collecting the primitive, inchoate matter into more complex conditions and aggregations.

the do spiritual forces of higher planes influence the lower ones? Can energies be moved directly from plane to plane? It seems most reasonable that the answers to these questions may be found in responsive vibrations on the lower planes to the vibrations of the higher. We must remember that Spirit is on all planes; it is however under certain limitations of manifestation; it cannot show forth the freedom of motion in the lower planes that it has, say, the nirvanic plane. For an object to exist in the

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physical world means that it has existence on all the fro

other planes. Spirit under various degrees of limitation forms the objects on the different planes. And there is continuity of Spirit all through the various planes, that although the ever-increasing limitations as the planes and approach the physical, appear to cause breaks in this his

Now it is precisely through this continuity that act responsive vibrations can be set up. Thus it is always div possible for the higher vibrations to cause corresponding for lower vibrations. The evolution of man consists largely acc in the perfecting of bodies, the instruments which are the to respond freely to spiritual vibrations and influences, are The energies in these vibrations remain for the most the part upon their own plane, being merely transferred son from one being to another, or from the general world the of spiritual matter to an individual spiritual body. A quit very little may actually pass from plane to plane, by be way of the different bodies which may be tuned to is for vibrate together. After a long period of receiving such energies in his lower bodies from the higher, man may Mon himself learn to set in motion in his lower bodies such ativ of the higher sub-planes which will cause is p responsive vibrations in the matter of the spiritual always planes. This means the sacrifice of self, and its per that fection means the attainment of Adeptship.

We may now conclude that free will can be exer of t cised in any plane (or number of planes) only it attains fluences can be impressed on the man's being in the plane (or planes) by that part of his being which exist and

on still higher planes.

The higher influences which act on the personality to me and in the personality to me and the personality to me and in the personali or man in the three worlds, may come either chieff has

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such

ABER from the ego or from the Monad. Those from the ego are found in the voice of the conscience and should not I the really be considered in the question of free will, except ations there that it is worth while to notice this case as a lower anes. lanes analogy. When the personality acts in harmony with his conscience, the man is said to be conscientious. n this is clear that the animals not yet individualised cannot act conscientiously, and even for an animal just iny that ways dividualised conscience is only just beginning to be nding formed, for a large store of experiences has to be accumulated from the successive personalities before hate there can be a fairly well-developed conscience. ences are frequently cases, such as acts of heroism, in which most the ego largely controls his lower vehicles, the pererred sonality, directly; and these are distinctly cases where

world the determinism of the lower planes is for the time y. A quite set aside. In these cases there is also likely to ne, by be considerable force used from the āṭmic plane, that

ed to is from the Monad. True free will should mean the ability of the Monad to control to a large extent his lower representsuch latives, the ego as well as the personality. When this cause is possible, the determinism of the lower planes may ritual always be interfered with when the ego or Monad sees spet that it is tending to bring about results which would be in harmony with the major evolution, the will exer of the Logos. Such free will means that the man has attained to the power of Yoga, to harmonise his self with the One Self; he has renounced the separate will and is looking to the life beyond individuality. Perfect will would evidently mean that the man has bea Master—neither his personality nor the ego as any desire save to do the Will of the Logos. Right

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here is seen again the curious paradox which comes in ball at almost every point in the Theosophic life, and which the man of the world can never understand. To say that perfect free will can only be possible when the man has renounced not only his personal desires but also his individual will is to the ordinary man a flat contradiction, a violation of the logic of thought. But this is because he views the question from the stand. point of his ego as a separate and individual entity, whereas the Theosophist knows that there is in very truth but One Will, and that his individual will can only become truly free when he merges it into that the One Will of the Self.

We may consider what the man of the world understands by free will, and we shall see that there is nothing free about it save the maya of free will. Free will for him is the freedom from outside interference, while he is weighing and evaluating the respective advantages and disadvantages of two or more courses of action which lie before him. The interference from outside refers to other people or beings whom he regards as possessing free will like himself. This man does not realise the binding action of determinism, or karma, in the worlds in which he lives. His higher Self, the Monad, is as yet inchoate and powerless to direct the lower vehicles, and the possibility of influencing them any considerable extent, by causing responsive vibrations has not been reached in his stage of evolve He acts, therefore, usually with that part of the ego which is limited by the personality.

Suppose that the average man has two paths of colin courses of action open before him, each with its peculist advantages and attractions, the two being nearly MBER 1913 balanced in these. If there is no coercion from other

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men, he would say he was free to choose between the As a matter of fact he would literally be torn in opposite directions by the conflicting forces; his consciousness would enter into these forces and identify itself with them. The man would feel very strongly that he wanted to do both things. Finally one set of forces would prevail, and he would say that he had chosen that course. What this really means is that in the conflict and neutralising of opposing forces, one side had gained the mastery, and the man's consciousness in that the residual, prevailing force had recognised this resultant, remaining to a certain extent identified with * That this description is very close to the truth may be inferred from the fact that the man does not immediately start on the chosen course of action with a great deal of energy or vigour. He is somewhat exhausted in the conflict of forces in which he took part on both sides, and can only start to act with such energy as belonged to the forces after the neutralisation. On the other hand the man who is highly developed spiritually, having the power of Yoga, and is really able to use his will in a similar case, will carefully remain outside of the astral and lower mental forces, study them from above, evaluate them not from the standpoint of the personality but from the much higher standpoint of the One Self, balance them and recognise from above which side prevails, then strongly will to have the personality follow that course. Atmā is set in a certain state of vibration and causes similar but slower vibrations in the grosser matter of the causal body, and this is again repeated in the personality; which means that the self-chosen course

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of action is started and followed out to its conclusion

Between these two cases falls that of the man who has developed a strong individuality but is not yet very spiritual. Such a man may to some extent withdraw himself from the personality and refrain from entering into the forces which act in opposite directions, but he infl views the matter from a much more limited standpoint kar than the harmonised man, and may on occasion aci him against the Good Law. He has not yet the true power to of free will, that is, he cannot directly make use of Almi lise consciously but only of its lower reflections or corre. plan spondences, and he does not start the vibrations within plan the Monad but within the ego.

The man of the world, ignorant of the Divine One Wisdom, might see men of the three types just described, dealing with problems which involve the thir choice of one course of action over another, and he Spin would not be able to observe any great difference in the The things that took place. It is even quite conceivable of and possible that a certain alternative placed before the inte three men in turn might result each time in exactly toul the same choice and in the things that follow after, as all a far as outward appearances were concerned. But from the inclusive view-point of the Perfected Man there wou would be enormous differences. The undeveloped man there would be karmically led to his choice, and from the leace would perform actions resulting almost wholly in the physical karma for the future. His determinish wan exact but limited. The strong individualistic, egosti and man world man would still be almost wholly under the sway karma had karma, but one of vastly greater complexity. throws his egoic powers into the choice and in the

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resulting actions, he will make for himself a more advanced and complicated karma, in which the lower mental and astral elements may largely outweigh the physical element in importance. His determinism is not so exact and complete, but of much greater extent. And the perfected man, whose will is free, who is not influenced by personal and egoistic motives, makes no karma whatever, on the planes of form at least. For him alone determinism in the lower planes has ceased exist, for he in the Self is the determining power Ami Itself. He is still limited in his expression on lower corte planes by the general laws and limitations of those within planes. But they no longer use him; he uses them, as lar as they can be used, to further the work which the Divine One Will has undertaken to do.

Free Will and Determinism are really the same the thing, looked at from two opposite standpoints, that of and he Spirit and matter, that of inclusiveness and limitation. in the There is a Unity, a Oneness, in all of the manifestation of the Logos, but that unity is not obvious to limited atelligences on the lower planes. The interest in life ould not be maintained by any being if he knew that phenomena were rigidly determined, no matter how omplex that determinism might be. Such a condition would do away with any incentive to put forth effort; here would be no reason or justification for striving to nthis leach any goal—in fact there would be no goal. A world ly with all its changes governed by mechanical law and othing more would not interest human beings peron the other hand a world in which each parate individual could have independent free will be impossible, since the different wills would and interfere, so that they really would not be

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So free will in an absolute sense is a contradiction in itself.

It is evident that the way to make the beginning in setting the will free to act in the lower planes is to live the Theosophic life which aims at Yoga. Ignorance must give way before the knowledge of the Science of the Self, and by long-continued practice of meditation and other spiritual exercises the aspirant for freedom of will (liberation from the sway of karma) must learn to live in his higher bodies, to cause them to grow and to organise them until his consciousness can use them as This must not be done from motives in instruments. which the feeling of separateness enters, but must Save rather be the natural result of the action of the spiritual forces of the Self upon a willing instrument, co-operating with them from below. In other words the aspirant must make himself negative to the spiritual forces, and to them only; he must learn to dominate all the lower forces of the personality. As Light on the Path says: men "Grow as the flower grows, unconsciously, yet eagerly anxious to open its soul to the air."

C. Shuddemagen

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By ALICE E. ADAIR, F. T. S.

Dawn-The Hour of Purification

IT is on 'Masters' Land' and the Brother awakens to the sound of the waves, a long lingering boom. sin as they break continually on the shores of the bay. Save this, naught troubles the pure stillness enwrapping the earth and the majestic beauty of the starlit heavens. Then—a soft rush as of a wind-swept harp or silken draperies brushing the earth. 'Tis the God of Sleep flying before the unleashed hounds of the dawn.

The Brother rises, bathes, and, clad in white garments, makes his way to the place of prayer. The cool sweet tang of the unlit morning air, the vital essence of the rested earth, fragrance of flowering shrubs and codence of falling waves, thrill every sense with joy and lift the heart in praise to God. As he passes through the grove, clear drops of blessing fall upon him from the apering fingers of the dew-drenched palms, and with bis baptism he enters the holy place. Out of its deep shadow gloom the forms of other worshippers, and he lakes his place amongst them.

Then, in the silence of that hour and in that quiet place, when half the world is still a-sleeping, streams adoration, yearning and resolve ascend, converge kindred rays, and rise flame-pointed to the Sun of Ruth. Who shall question the response?....

The shadowy forms are now defined, the room is peed filled with light, the meditation of the dawn is over. rond and the Brother turns to the outer world.

A golden glory floods the earth, the sun rising ncyslowly over the curve of the sea. Every tree and shruh id. is limned with fire and from each slender grass blade isten, droops a pendant of pearl. The whirr of busy wings, hade the carolling of birds, and the squirrel's cheery flute anthem the new-born day.

Source of all Light! Thy Light is the life of men.

Noon-The Hour of Praise

The sun is approaching the zenith and all nature throbs to his power; arrayed in her bravery of gold and blue, of rose and green, she attends with rapturous joy enga the triumphant march of her lord. In the gardens on ostra 'Masters' Land' eastern and western beauties mingle the in riotous confusion of colour and perfume; hollyhocks, thou champaks, salvias, tuberose, syringa, jasmine, and many suar other flowers vie with each other in perfecting its loveli-ith Butterflies in thousands, dancing in the sunlight, atchfill the air with movement and themselves with pleasure. desc

The river floats, an azure ribbon, to the sea, and ounce under the fountain's sparkling canopy the Naiades scatter id an grateful largesse to the thirsting plants. The dome of rting the sky is a blaze of blue and the sea reflects its and splendour.

Out in the world men are fighting for bread, for wealth, for fame; and the fight is often so terrible that they have not time to realise that life is a song, and that power means peace, not strife. Here in this retired spot also, the wheels of life revolve with an amazing

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n is peed, albeit silently; and the soul is dumb before the ver, vonder of creation

Suddenly there comes a moment of hushed expecting ncy-even the droning of the "little brethren" is stillrub.d. It is high noon and the whole earth seems to ade isten, eagerly waiting—for what?.... And from the ngs, haded quiet of the rooms overlooking the gardens, rises ute be midday invocation—the note of thanksgiving, the inging for realisation, the will to serve.

Source of all Life! Thy bounty giveth us ontinuance.

Eventide—The Hour of Remembrance

and On the East lies the blue expanse of the Bay of joy engal, at the margin of which the waves are ever on ostrating themselves and laying snow-white garlands ngle the feet of Mother Earth. On the other side, in cks, houette against the western sky, stretches a grove of any suarina trees, like the battlements of an ancient fort, eli-ith here and there a solitary palm rising above ght, atch-tower-like. Beyond this shadowy fort glows the ure. describable glory of the heavens, as the Sun-God draws and ound him the curtains of the evening—rose, amber tter id amethyst. Stray clouds in the East flush to his e of ting kiss, and as the daylight slowly, softly fades, its and sky merge in a purple haze.

Along the beach the fisher-folk pass homeward to for to or other of the villages that dot the coast, carrying that pty creels and chattering of the bargains of the day. and ated on the sand-dunes, either alone or in small oups, the Brothers engage in reverie or quiet talk ording to their mood. Gradually silence steals over

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the tired earth and enfolds them, and thoughts of gratitude for opportunities given, thoughts of duties rce, done or left undone, thoughts of the world, its sorrows y, and and its needs, fill their hearts and minds. rayer

Then from the heart of each to the Heart of Allith r goes up a passionate cry for suffering humanity and force fu ustra

renewed strength in order to serve more truly.

Source of all Love! Thy Gentleness shall make roug rever us great. ay to

Nightfall—The Hour of Rest

The moon rides high in silver majesty over the star-strewn heavens, and fills the night with beauty and enchantment. The spirits of air and water have W spun a shining pathway over the dark waves, which, rs if you follow it, will lead you to the land of dreams ster Flower-scented breezes whisper of love triumphant in m darkness and death, and the ceaseless roar of the untirath ing sea proclaims the Eve-Being of Eternity, beating on ler in all ti the shores of Time.

There is magic in this hour and wonderful, wonder-Pi ful peace; the ties of earth are gently loosened and the h world of the Spirit draws near.

Again the Brothers meet before the Shrine at this po perhaps the holiest of all hours—the hour of Sacrifice, the Another day is ended and its work is over, but there yet ure remains one act of worship—the laying of the fruits OWS ! upon the altar, a joyful offering to the Supreme Giver.

Borne upward by the strength of the elders in their midst, the thoughts of the worshippers wing their way to the white Sanctuary of the Snows, and, reaching

it, find rest.

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To that Holy Spot, the abiding fount of spiritual ties rce, pour in from every side the heart-cries of humanowsy, and they are never left unanswered. The selfless rayers of votaries return therefrom like homing doves Allith messages of peace. On that high altar is heaped forme fuel of man's toil for man, his heart-burnings, his ustrate efforts—"The high that proved too high, the groic for earth too hard "-his broken idols; and akerough its Officiants the Light of the Awful Presence, rever brooding over the darkness of earth, finds Its ay to the hearts of men.

the Source of all Power-In Thy Will is our peace.

nave While in the East the full-orbed moon and myriad ich, rs keep watch and man is wrapt in slumber, in ams stern lands the sun shines out in all his power nt ind man wakes, and waking, toils. Night and Day, ntir ath and Life, Manvantara and Pralaya follow each g on er in unalterable sequence; but Light shines equally all the pairs.

der Purification, Consecration, Illumination, Union theh marks a stage in Soul-life where Wisdom-Truth nes out in man in greater purity, splendour, beauty this power; and when the Divine Beauty in nature fice the Divine Wisdom in man meet in worship, then is ruits ruits linked with man and man with God, and the Soul iver ws Itself.

Alice E. Adair

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(LEAVES FROM A SKETCH-BOOK)

By K. F. STUART, F. T. S.

The President at Trichinopoly

N the right bank of the river Cauvery rises the world-ad ca famous Rock of Trichinopoly, three hundred feet poly of solid crystalline schist standing in splendid isolation enin the centre of a vast plain laden with rich crops of bo cotton, millet and tobacco. Round about the rock lies veer the fort, and below it the city of Trichinopoly, formerly wo the battle-ground of the French and English—a city onceave as famous in history as now it is celebrated in commercell e and agriculture. Our kind hosts, the President and the m members of the local T.S. Lodge, had made arrange dies ments for their guests to visit the celebrated rock andmps the other objects of interest in the neighbourhood. Bynd h means of a covered staircase, which afforded us pro-reet tection from the sun, we made the ascent through manyoth carved gateways, some of them dating from the fifthoug century, to the summit crowned with a Shiva Temple There Looking down from this commanding situation we notedeth various landmarks. On one side lay the greateopl Island-Temple of Seringam, court after court enclosingle a shrine after shrine, half-lost in the beautiful woods that roce surround it. Upon the other side we saw the house of oun Clive—now a Jesuit College—the palace of the Nawattown and the flower gardens for which the city is famed. now

The descent accomplished in safety, we drove to the as new Lodge, about to be opened by the President. The ilita

embers of Trichinopoly may well be proud of it, for ey have secured a fine site in front of a large open ace most suitable for open-air public meetings. The odge stands in an acre or two of its own grounds, and a well-proportioned building with a Hall below and E. S. room above, surrounded by spacious verandahs. lere we found preparations going on apace and everying in a state of bustle and activity, carpets going down orld-od canopies going up. The floral decorations at Trichifeet poly really surpassed anything we remember to have tion en—even in India. Upon the platform was an arbour os of bower of pink and white blossom fit for a fairy liesueen, upon which the western visitor could only look erly wonder that anything short of elfin fingers could onceave constructed such a thing of beauty. By nightercell everything was in readiness and we sallied forth the meet the President, escorted by two amazonian nge dies who carried what appeared to be itinerant streetandmps poised upon their heads. How they got there, Bynd how, in all the hustle and hurly-burly of the jostling pro-reet crowds, they managed to remain there was nanyother mystery to the bewildered guests, who felt as fifthough under the superintendence of Aladdin's genii. mple Then we reached the central square we found it a notedething mass of eager, struggling humanity. greateople made way for us however, and indeed pending osingle arrival of the real cause of the excitement—the tha rocession—we became objects of interest to the citizens. se oloung Trichinopoly inspected us carefully from the awatowns of our hats to the tips of our toes. So far as we now the verdict was withheld; we can only trust it favourable. Presently the lively strains of a to the as Theilitary band announced the arrival of the President and then the tamasha began in real earnest. A lordly elephant was led forth and made to take his place at the head of the Procession. Mr. Graham Pole, the procession of the Procession of the Procession of the place at the head of the Procession. Mr. Graham Pole, the procession of the place of the place of the manual in triumph and took his place beside the mahout really whereupon the elephant marched off and a came with it. Next followed a carriage and pair with the procession or president, accompanied by Mr. Wadia, covered with the wreaths and garlands and surrounded by enthusiastical as welcomers.

The formal opening of the Lodge, however, did not from take place till next day; it was then declared openiore by the President. The ceremony was followed by a partituilor cularly interesting lecture on 'The Value of Hinduism' ollec The Lodge was packed with students. Is it not signi-sing ficant, this response of the young to the Message ofterg Theosophy? Nothing is more marked at Theosophicalran gatherings than the demeanour of the Indian student ere He arrives eager; he attends strictly; he departs thought-way ful. Surely this seed-sowing must bear fruit in days totaft, come and the citizen of to-morrow, we venture to predict, end will show himself conspicuous for his sense of duty and Ti responsibility as well as for his love of the Motherland. ca Every evening there were large gatherings before the llov Lodge grounds. At these Anglo-India was represented rell, as well as the citizens of Trichinopoly. Of the success hat of each and all of these functions there can be no doubt, piles and our best congratulations are given to the President hen and members of the Lodge, to whom we also tender our ve T thanks for their past hospitality and our good wishes hat han for their future work.

ordly. Wadia and Party in Travancore

ce at Upon the return of the President to Adyar, acthe mpanied by Mr. Graham Pole, the rest of the party nt it urneyed southwards into Travancore under the theadership of Mr. Wadia, who is both well-known and aoutreatly sought after as a spiritual teacher by many an amerdent seeker after truth in Southern India. Travancore thems for 150 miles along the south-west coast of the theeninsula to Cape Comorin. This State, though only with teenth in point of area, is third in point of population; asticid as regards education, particularly that of women, is the first of all the States. As soon as we crossed not frontiers we became guests, and never were visitors openore thoughtfully and generously provided for. At arti-uilon, our first halt, we found a good-sized gathering sm'ollected in a local club. The Lodge at Quilon not igniting a large one, we felt great credit to be due to the ge oftergetic Mr. C. Raman Tampi, who had managed to nical range so good a meeting at such short notice. We dent ere greatly taken with Quilon and could not be torn ight-way from its quaint old houses and picturesque riverys totaft, which we insisted on inspecting thoroughly. dict, ending the advent of the railway, much of the traffic and Travancore is carried on by means of light coveredand canoes navigated by means of a punt-pole. The the llowing day however we were obliged to bid it farented rell, and mount the great Juggernaut of a motor car, cess at was to carry us over the intervening forty-four oubt, tiles to the capital of Travancore. Across the country dent behold us flying—and such country! Up and down our ve went over the great billowy folds of the western shes hats, clothed with primeval forest, the home of elehants, leopards, bears and bison. In addition to a

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network of waterways, the State has also a fine system lesc of roads upon which a regular motor service is kept up were About four o'clock we reached Trivandrum, the capitalness of Travancore, the seat of H. H. the Mahārāja; there we Cont beheld a college that he has built, a school for girls, -w a training college for teachers, a school of arts, a hos-to th pital, and a medical school. But of all the sights inpeop Travancore that which delighted us most was to see that happy care-free maidens of fourteen, fifteen, sixteen, Hall possibly even older, walking through the streets withf lesson-books and slates in their arms, instead of the in-eatu evitable tiny baby one sees throughout India. Thets v sight gave one to think. Was it, to the holy influence Ir. of its departed saint, Shrī Ananta Padmanabhasvami, t se that Trivandrum owed its exceptional blessings...did hewen perhaps watch over its welfare from the Heaven-worldand ...or was it ...? At this point in our meditations the char-oth a-banc came to a sudden stop, and there filed past us some Mrs. carriages, the first of which contained H. H. the Mahā-ut a rāja. We felt ourselves fortunate to have even aoth passing glimpse of this Prince, who has the welfare of elie his people so much at heart, and whose domain is as re-The markable for material prosperity as it is for good udie administration. The Mahārāja is directly descended lso from Cheraman Perumal, who reigned about 378 A.D. lea over United Malabar. It is rather curious and interest-ot ing to note that in Travancore the succession goes las through the female line. vere

A large notice of the Conference to be held was now placed over the front of the motor, and thus announced we progressed through the town to the Lodge, where a warm welcome awaited us, from the President and the members. In spite of the monsoon, which now

stem descended upon us, all the meetings at Trivandrum t up were well attended and characterised by great cheerfulpitalness and cordiality. Among those attending this e weConference were some whose lives are somewhat lonely sirls,—who are, so to speak, on outpost duty. These tasted hos to the full those joys of fellowship to which those happy ts inceople privileged to live at Adyar become so accustomed seethat they accept them as a matter of course. een, Hall Lectures, at which the Chair was taken by several with the High Court Judges in succession, were a great e in-eature. They were packed, although the weather did Thets worst. Notably was this the case on the night ence Ir. Wadia spoke on 'Man the Maker of his Destiny'. ami, t seemed to some of us that on this occasion he rose d heven above his usual level of spontaneous eloquence, orldand that there descended upon him in a marked degree har-oth the spirit of wisdom and the power of utterance. ome Irs. Gagarin held a most attentive audience throughahā-ut a lecture on 'The Building of Character'. Mrs. Best n a oth on and off the platform converted everybody to a re of elief in astrology. Mr. Rohde lectured most ably on s re-The Races of Humanity,' and had a most appreciative good udience. Mr. Best, besides giving a lantern exhibition, nded so spoke on behalf of education, with a special A.D. lea for the education of the mothers. We must rest-ot omit to mention a small incident that perhaps goes as not without a certain esoteric significance. We vere seated in our rooms one afternoon when suddenly was clear childish voice broke in upon our talk announcthus ag gleefully: "My mother comes, my mother comes!" dge, and so she did, and one or two others also, and of dent ourse we were delighted; nor was this all; for even now the public meetings there were always some of

our Indian hostesses present to sit beside their European guests and illustrate the Universal Sisterhood. our kind hosts Mr. and Mrs. Ananda Row we can only say that they forestalled our every want. We are particularly grateful to them for affording us a fascinat- Ratar ing peep into Indian home life—a thing which many Lond Europeans have desired to see and have not seen. will live long in our memories. Dr. Wilson, who was grodu also present at some of the meetings, sympathised in the our efforts to avert the evils of child-marriage. Let any who desire to acquaint themselves more fully with this bstru curse of India consult the medical authorities. They lexit will furnish details of the unspeakable and the utterly re no unnecessary suffering caused by this system. It is said that:

Men must work and women must weep.

True, but not children, they surely were meant to ketch Is not the voice of Nature the voice of God?

> The young lambs are bleating in the meadows, The young birds are chirping in the nest, The young fawns are playing with the shadows, The young flowers are blowing toward the west-But the young, young children, O my brothers, They are weeping bitterly! They are weeping in the playtime of the others, In the country of the free.

If India is to rise among the nations it must be sens upon two pinions-her manhood and her womanhood; this then let every true patriot make it part of his life-work no to restore to the Indian woman the years that the locusts dian have eaten, the locusts of ignorance, cruelty and lust. inte Let the plaintive voice of the child-mother and child-rpris widow be heard no more in the land, and let India have ngs r a maidenhood once more.

K. F. Stuart

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are Thirty Songs from the Panjab and Kashmir: Recorded by nat-Ratan Devi. (Sold by Messrs Luzac, 46 Great Russell Street, any London.)

Those interested in Indian Music will welcome this well was produced book, in that it records for us specimens of the songs d in the people of Northern India. Too little has been rendered vailable to us of music of this type. Such collections repreany ent far more truly the musical tastes of the people than those this bstruse—and hitherto very incomplete—studies of the comhey lexities of what may be termed Southern Indian Music, which erly re now being issued to the public at frequent intervals.

The present most interesting volume presents to us songs is f every type, invocations, religious songs, love, marriage and radle songs, garnered from many widely separated places in he North of India and from persons of every class. A slight t to tetch giving the general reader an outline of the Indian musical ystem by Dr. A. K. Coomaraswamy precedes them. The music, European notation, so transcribed that some idea of the actual adian accentation may be obtained, is accompanied by a verse so of the song in its original language and followed by a anslation of the full song in English. The picturesque and petical beauty of some of these ballads is very striking and in any cases the music, though of a type unfamiliar to the estern ear, possesses an undeniable charm. We sometimes onder however if musicians are, as a race, entirely lacking in t be sense of humour. One invariably fails to find in collections od; this sort any example of facetiae, and the present volume work no exception to the rule, yet such form no small part of the usts dian musicians, characteristically posed, which will not fail ust. interest those unacquainted with the country. We are nild-rprised to note that there is neither table of contents, list of ave ngs nor index, an omission decidedly inconvenient in a work this kind.

C. R. H.

The Little Wicket Gate, by Algernon Petworth. (A. C. Fifield, London. Price 6s.)

This book is another of the increasing number of novels with a purpose. The purpose apparently in this case is to forecast a Utopian scheme of existence in which co-operation replaces competition, private property is done away with, and a scheme or system of communistic labour—labour limited to three and a half hours a day—is found sufficient to supply all the needs of a pleasant and even luxurious existence.

This scheme of life is one more attractive and reasonable than those some idealists have produced; it is fuller of colour aspe and not so monotone in tint. It recognises that all men are is dinot equal, and the necessity for the fullest self-expression is to an one of the keynotes of the life at Odi, as the town is called in Mys this country of Tiflihin, boasting in all a population of forty philomillions. Some of the domestic arrangements, particularly to dwith regard to the great part machinery plays therein, suggest by of Mr. Leadbeater's forecast of similar arrangements in the limit future sixth Race colony in America.

One point the author has recognised and stated clearly, of the instead of slurring it over in silence, as is generally done with period unpopular novelties, is that a system of this nature must, as intelled human nature is now, be founded on tyranny. As an exponent of the life at Odi says frankly;

It began by tyranny, in making those work who could but would not primit.... The great difficulty we found was in enforcing the duty to labour for necessities on all; to support that duty tyranny was obligatory and still exists though now unfelt.... There is the tyranny of the Loc and our master [The system of government, E.S.] All the necessities of life are subject to and tyranny. And on this tyrannic basis the whole life of our people is raised, so that all compete in all necessary for common advance, common evolution. By a tyrannic abandonment of useless competition for necessities, we opennegle full competition to all in a higher form of life. And this competition spells thought the competition in self-expression.

Apparently at Tiflihin sufficient faith was felt in the concautocracy of the few wise to compel the salvation of the many Symptotish.

A love motive is introduced and the book, as it affords humber food for both the imagination and the reason, can be heartily recommended. It is quite possible, I should imagine, that to sa some of the suggestions here put forth in the form of fiction may some day be working realities in the new race that is to be metalized.

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. C. Nature Mysticism, by the Rt. Rev. J. E. Mercer, D. D. (George Allen & Co., Ltd., London. Price 3s. 6d. net.)

The object of this book is to show the influence that nature exerts over those who truly love her. The writer tion would deplore with Wordsworth the attitude of the man to and

A primrose by a river's brim, A yellow primrose was to him, And it was nothing more.

able So Dr. Mercer proceeds to consider the effect certain lour aspects of nature exercise on humanity. Roughly, the volume is divided into two parts. The first few chapters are devoted on is to an explanation of what the author exactly means by Nature ed in Mysticism. This involves the reader in a rather complicated orty philosophical and metaphysical argument, as the writer wishes arly to defend his position against objections that might be raised gest by other schools of thought, and desires to demonstrate the limits of his discussion.

of the esoteric sort. In other words, it is not loosely synonymous with the magical or supernatural; nor is it a name for peculiar forms of ecstatic experience which claims to break away from the spheres of the senses and the intellect. It will simply be taken to cover the causes and the effects involved in that wide range of intuitions and emotions which nature stimulates without definite appeal to conscious reasoning processes. Mystic intuition and mystic emotion will thus be regarded, not as antagonistic to sense impression, but as dependent on it—not as scornful of reason, but merely as more basic and primitive.

Nature Mysticism, Dr. Mercer thinks, is not for the few, ect to and its appeal "will lie to faculties which are shared in some ed, so degree by all normal human beings though they are too often e openneglected if not disparaged"; but the author holds that though it can be at home with diverse world-views, it is incompatible with "the world-view which is based on the concept of an Unconditioned Absolute". He also rejects "Symbolism," on the ground that "it furnishes a quite fords human mind". On both these points he has a good deal that to say.

may It is, of course, obviously impossible here to enter upon a to be metaphysical argument, but one feels that Dr. Mercer's line of reasoning is not entirely convincing. It is always interesting, however, if sometimes not altogether clear.

points by various quotations.

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After this "metaphysical bath"—the author's own phrase -he enters upon the consideration of Nature Mysticism in connection with poetry, mythology, and the race. He traces far back into history the effects that water, air, fire, and earth. in their different aspects, have induced in the human mind. and tells of some of the emotions they produce, illustrating his

In Chapter XIV the relative nature of ugliness is well worked-out.

The ugly, then, is not to be opposed to the beautiful as its contrary, but as standing in the relation to it of the less to the more perfect. There will thus be grades of beauty as there are grades of reality. And mystic intuition will have corresponding grades of dignity and insight.

This is further exemplified by the following passage:

The use of discords in music is singularly suggestive in this regard. There are combinations of musical sounds which, when produced as isolated combinations, are harsh, and even painful. But let them be heralded by other chords, and let them be parted from them by suitable resolutions and they can charm, or thrill, or kindle deep emotion Discords in music, when used with knowledge and mastery do not take their places as aliens in musical progressions—as insertions of ugliness in a texture of surrounding beauty-but as themselves beautiful.

In a word, the Nature Mystic in some sense pierces the consciousness of nature and apprehends to a greater or less degree the life within the form, seeing the permanent beyond the ever-fleeting. His experiences are of great value to himself, and, as far as he can express them, to others of a kindred mind. But Mysticism must ever remain the heritage of the Mystic alone, for the concrete mind feels out of element in this realm of what it terms, 'the vague'. In the hearts of the former, however, Dr. Mercer's book will surely find a place.

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The People's Books. (T. C. and E. C. Jack, London and Edinburgh. Price Ans. 6 or 6d. or 12 c. net.)

Psychology, by H. J. Watt, M.A., Ph. D.

As our readers are already aware, the People's Books are nothing if not up-to-date, so we are not surprised to find among them a volume devoted to that youngest of modern sciences—psychology. Here the author gives us the benefit of much careful investigation into the nature and course of experience, as he defines the word psychology, and it is at once evident that his exposition demands considerable study on the part of the reader. To speak frankly, the book is not calculated to attract the superficial enquirer, for its brevity tends to concentrate rather than curtail the matter dealt with. But we are safe in promising anyone who is not afraid of technical language and close analysis a compact storehouse of experimental data bearing on these marvellous organic units that we call ourselves.

W. D. S. B.

Hypnotism and Self-Education, by A. M. Hutchison, M. D. This is such a healthy and practical little book that we should like to see it in the hands of all concerned in the bringing up and education of children. Hypnotism is expounded in its broadest sense with a sanity and sincerity that carry conviction. A concise history is given of the work that has already been done in this direction from the time when Anton Mesmer first drew attention to the possibilities of healing without drugs, and enough is said about the functions of the brain and nervous system to enable anyone to torm an adequate idea of the mechanism of the suggestive process, whether in the waking state or in varying degrees of somnolence, without going into professional details or speculative theories. But the most commendable feature we find is the strong emphasis laid on the necessity of personal effort on the part of the patient towards self-control, and particularly control of thought. It is rightly urged that the work of the true hypnotist should be confined to arousing and guiding the patient's own will-power by reasoning and sympathetic suggestion, while any attempt to force or dominate is strongly deprecated as impermanent and injurious, even when done with the best of motives, and needless to say no other motives

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are tolerated by the writer. We repeat the hope that this brightly written contribution to the literature of mental healing will do much to spread a safe and common-sense view of the powers for good which all can command if they will.

W. D. S. B.

The Oxford Movement, by Wilfrid Ward.

Three names stand out prominently in connection with the Oxford Movement, those of Pusey, Keble, and Newman, but the greatest of these is Newman. "The Movement of 1833," Mr. Ward tells us, "was directly theological and ecclesiastical"; but there seems to have been a gradual preparation of the ground to make it blossom into activity. little volume is divided into two parts: 'The Story of the Movement,' and 'The Significance of the Movement'. history of the Movement is so well-known, and has been so often written, that Mr. Ward is to be congratulated in treating the subject again with freshness. He considers, as is perhaps natural, that Newman was the most important figure of the time, but throughout he has written without prejudice. The significance of the Movement, the author thinks, does not lie entirely in the "renewed influence of Catholic doctrine and ceremonial in the Church of England". The idea in the mind of Newman was rather that "in reviving the idea of the Church of England as part of the Church Catholic, he was indicating a philosophy of belief suitable for the times". He would thus give the less philosophical minds a much needed support for their faith in a "secularistic civilisation". But the Oxford Movement has not yet receded sufficiently into the past to show us its real significance, and this will be the work of the future. However, this book is a welcome addition to the series of 'People's Books,' as it deals with a subject about which everyone ought to know something.

IT. L. C.

Everyday Law, by J. J. Adams, M. A.

"Ignorance of the law excuses no one" is a legal truth well-known; but undoubtedly it is through such ignorance that many breaches of the law are committed. We must be grateful, therefore, to Mr. Adams for having put in a handy form ne to s di he o etic

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uch a clear exposition of the most obvious pitfalls into which ne unwary may blindly stray. We are told of such subjects s divorce, slander, partnership, leases, the responsibility of he owner of a boarding-house, etc. These are dealt with alphaetically, which arrangement is most convenient, as it enables he layman to find out, in a moment, a summary of the imortant points connected with everyday law, without having o consult some expensive legal tome. It is a book essentially vith or the people, contains much useful knowledge, and ought to ave a large circulation.

T. L. C.

The Bible and Criticism, by W. H. Bennett, M.A., D.D., itt. D., and W. F. Adeney, M. A., D. D.

The terms Criticism, Biblical Criticism, Higher and Hisprical Criticism are, as is very necessary, first defined in his little hand-guide to a very large subject, which however ucceeds in clearly and concisely stating the present generally leld position with regard to the Old and New Testaments, for which Dr. Bennett and Dr. Adeney are respectively responsble, the book being divided into these two parts.

Part I includes Chapters on Higher Criticism; Principles rine and General Results; Higher Criticism; Results as to Indivithe ual Books: Historical Criticism; Text, Canon, Apocrypha;

Part II: Textual and Historical Criticism; The Writings f S. Paul: Hebrews and the General Epistles; The Synoptic ospels; The Johannine Writings; The New Testament Canon.

And the result?

The Old Testament in itself remains what it was before the work modern criticism Traditional views as to date, authorship, and mode composition have been seriously modified . . . We have also learnt that any of the narratives can no longer be regarded as historical or scientific cords.

With regard to the New Testament we are warned against specting finality of judgment and learn that "the extension the time and personelle of the authorship of the New Testaent leaves the reader free to recognise the Divine Spirit's Tork as covering a larger area than had been supposed".

A Bibliography and an Index complete a useful precis on subject not very accessible to the general reader.

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Turkey and the Eastern Question, by John Macdonald, M. A. arde

In this little book of about ninety pages Mr. Macdonalde t traces the history of the Balkan peoples from the time when jotor they first entered the Balkan peninsula as savage invaders, ssim through their struggles with the Byzantine Empire, up to their awn conquest by the Turks, and then through long centuries of eir oppression—'the Turkish night'—to the struggle for freedom reto in the nineteenth century which culminated in the recent war. oted

The author writes from personal study of the Balkan king races, and deeply sympathises with their national ideals, and irde their hatred of Turkish rule. Indeed, at times one feels that e w this book, intended to give the general public an outline of the hich question, should have been written in a less partisan spirit. Not, that the author omits to give the Turkish point of view, or to explain the difficulties of their rule, but his greater understanding of the Slavs biases him in their favour in dealing, for instance, with the question of brigandage in Macedonia. e int

The book was unfortunately written before the recent e mi war against Bulgaria, so that the author's anticipations of the toduc ochfuture need revision. r. C

H. T. R.

Gardening, by A. Cecil Bartlett.

It would at first sight seem impossible that any book on for general gardening, consisting only of 94 pages, could be of any nioni real value. Yet by a process of concise statement of fact, elimination of all but essential details and rigorous exclusion of It long lists of plants, Mr. Bartlett has achieved the seemingly bject impossible. General principles of sound practice are expound- ant ed in relation to all departments of the well-ordered garden. mpre We are glad to see the inclusion of a chapter on 'Intensive Culture,' which we trust will help to stem the tide of those unfortunate and ignorant people who, owing to the booming of the halfpenny press, invest their small savings in an undertaking which cannot possibly render them an adequate return. It is interesting to find the results of comparatively recent scientific investigation in the chapter headed the 'Treatment of Sick Soils'. The astonishment of the average amateur

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on is often remarkable. This is the more curious when we consider that in other pursuits in which he is interested, such as when lotoring, yachting, etc., the amateur is keen enough on ders, similating the latest results of science. The article on 'The their awn' is particularly good, and those who, sadly contemplating each retches of smooth emerald turf for which England was once war. Ited, cannot do better than study this section. Any one who, alkan and the whole field as may be obtained from this little book, after the fither than one advanced works should prove easily intelligible.

C. R. H.

Trades Unions, by Joseph Clayton.

eintimate knowledge and experience of a lifetime, passed in eintimate knowledge and experience of a lifetime, passed in emidst of many of the people and events discussed, could the oduce such a clear, and comprehensive description of this och-making movement. It would appear, however, that r. Clayton's suggestion that 'Syndicalism' is the coming nionism is somewhat beside the mark. It is much more likely at 'Syndicalism' will develop into, or be displaced by, 'Guild nions,' which will work in co-operation with the State, as reshadowed in the virile pages of The New Age. Certainfor the future there must be either one of the two forms: any nionism with, or apart from, the State.

on of It is a good augury for the world, that books on such inglybjects are in demand. Messrs. Jack are to be commended und-tanticipating and supplying the demand in such a neat and den. mprehensive form.

H. R. G.

This admirable and cheap popular Series is obtainable at THE THEO-HICAL PUBLISHING HOUSE, Adyar, Madras, India. Labour and the Churches, by Reginald A. Bray. (Constable on & Co., Ltd., London. Price 1s. net.)

Enormous energy has been wasted by the endeavours of cur well-meaning persons to reconcile the irreconcilable, to bring the into closer relationship sections of society, or institutions, uns which under the existing economic system are, and must be of that necessity, at opposite poles of thought and action. Wage-labour following for instance, can no more co-operate with capital than the proverbial lamb can co-operate with the proverbial lion use Capitalism lives on the wage system, struggling ever to main-cau tain and strengthen its dominance. Labour lives under thebeh wage system, battling more or less unconsciously for the over-inc throw of that system. How then can there be any communityreal of interest? Equally true is it that there is, and can be, nothe community of interest or co-operation between the churches Bro and organised labour. In his book, Labour and the Churches, The Mr. Reginald A. Bray proves this conclusively, in spite of sect very obvious bias in favour of the latter.

In stating the problem, Mr. Bray takes 'The Churches' to include all sections of organised religion, and 'Labour' to embrace all forms of organised labour. This rather extensive definition clears the ground for the author to argue, in Chapter V that these two bodies, by virtue of their being organised that must have an aim, and, having an aim, each must have faith irmake the possible achievement of that aim, and further, that this vermutual attitude of mind should form a basis for co-operation and This rather daring suggestion would be productive of most man important results if placed as a principle before, say, the comis no batants in the Balkans.

It is unfortunate for Mr. Bray's case that truth shoulders compel him to draw such odious comparisons between labour that and the churches. The churches are described as "relatively is from unimportant... and acutely conscious of unsuccessful effort, other while labour is active, progressive, catholic, humanitarian and idealistic. Furthermore, the churches as organised bodies who have proved by their conduct in all ages that they are but class wis institutions, working only for the benefit of the dominant class final All this, and more, Mr. Bray admits by inference, yet stillly repleads hard for his pet idea.

He is not by any means blind to the faults of labour, however, though even then the scale goes down with a bang

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table on the side of labour. It is pleasing to read his tribute to the unselfishness of labour, and his scathing condemnation of the rs of current cant talked of its materialistic tendencies is much to oring the point. His condemnation of 'Syndicalism,' as the acme of ions, unsocialism, is well based. He should remember, however, be of that the desperate condition of the workers impels them to bourfollow the counsels of despair.

the On the whole, Mr. Bray would have done better to have lion used his faculty of clear and forcible exposition solely in the nain cause of labour. While conscious of the idealistic motives the behind the labour movement, he attaches too much importover ance to the churches as institutions, and does not seem to inityrealise fully that the religious impulse would still operate in e, nothe hearts of men if all the churches were abolished. ches Brotherhood is the keynote of the working-class movement. ches, The world-tendency to-day is towards the disintegration of of asectional unionism.

H. R. G.

s'to L'Autre Miracle, by Aimee Blech. (Perrin et Cie, Paris. em. efin.Price 3s. 6d.)

For Theosophists, the chief interest in this story lies in er V isedthat fact that Theosophy is here made to play the part of peaceth irmaker between widely divergent temperaments. The plot is this very simple one, yet is full of human interest. Calculating tionand mercenary parents force their daughter into marrying a mosman of wealth and reputation who loves her, but in whom she comis not in the least interested. The result of this step is, of course,

most unsatisfactory, and causes much suffering to the two nouldersons chiefly concerned. The wife's outlook on life is that bound the religious mystic of a rather narrow kind; the husband ively's frankly materialistic in his views. Neither understands the ort, other and the breach between them widens as the weeks pass. rianA piece of very good karma brings them a Theosophical friend odiewho gradually, by explaining the teachings of the Ancient classWisdom to them, brings about their mutual appreciation and lassfinally bridges the gulf that yawned between them. We heartstilly recommend the book as one which will help its readers to

solve some of the very common problems of life.

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Dante and Aquinas, by Philip H. Wicksteed. (Dent & Sons, Ltd., London and Toronto. Price 6s. net.)

Anything, either written or spoken, by Mr. Wicksteed, Dante's most popular English exponent, is well worth attention. as the present reviewer, with pleasant and vivid recollections of his beautiful and enthusiastic Dante lectures, well knows. This book, the substance of the Jowett lectures of 1911, is a welcome and scholarly contribution to existing Dante literature. Of the scholastic philosophy of Thomas Aguinas. Doctor Angelicus, Doctor Universalis, not much is known outside the ranks of the Roman Catholic Clergy. The celebrated Encyclical of Pope Pius XIII made Aguinas' teaching the basis of the Roman Catholic theological doctrine. So, though dead, the "Angelic Doctor" still speaketh, and is in fact a vital influence in modern thought and life, though his audience cannot compare with that of Dante. For Dante shares with Shakspere the position of being a poet for all time and all people. The poet whose Vita Nuova is the lovers' vade mecum, and the Commedia the poem "to which both heaven and earth have set their hand," appeals equally to the devout and the carnally minded. The contents are: Mediæval Thought and Greek Philosophy. Neo-Platonism and Christian Neo-Platonism. The Migrations of Aristotle and the Transformations of Aristotelianism. S. Thomas Aquinas. Dante and Aquinas. Psychology and the Doctrine of the Soul. Hell. Purgatory. Heaven. There are also a postscript to Chapter vi and appendices to Chapters from the third onwards, appendices dealing mostly with Latin quotations from Avicenna and Thomas Aguinas.

It is generally said of Dante that his Commedia gathers within its limits all the theology and the learning of his times and does not go beyond. But here the relation of Dante's work to that of the great theologian is considered in detail, with the result that "while Dante habitually moved within the circle of scholastic ideas he did not allow it to confine him, when his own thought or his poetic vision broke away from its limitations". The book gives interesting sidelights on Thomas Aquinas, the man, as distinguished from the scholar. "The dumb ox," as he was nicknamed by his fellow-students owing to his broad bovine face and habitual habit of silence, has amply justified Albertus Magnus' prophetic saying: "I tell you

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all the world will re-echo to the instruction of his lowing." Enjoined "in the name of obedience" to defend a difficult thesis, Thomas first prepared himself by prayer, and then so ably dealt with his subject as to elicit this exclamation.

Having set himself, in his celebrated Summa Theologica, the gigantic task of reducing to writing the sum of all known knowledge, subject however to the dictates of the Church, Aquinas finally abandoned its completion. "For while celebrating Mass some time before his death Aquinas had a wonderful spiritual experience," and as a result he said: "My writing days are over, for such things have been revealed to me that all I have written and taught seems of but small account to me." He had found, perhaps, as many a one both before and after Aquinas has found; "The tongue of that man is dulled who has known God." The scholastic philosophy founded on Aristotle—those doctrines of Aristotle being deleted which did not agree with Christian dogma—is decidedly stiff and requires both effort and perseverance to grasp. In this book, however, a great deal of the preliminary work has been done for the student by an expert, and a very interesting and valuable study is the result.

E.S.

Meditation for Beginners, by J. I. Wedgwood. (The Theosophical Publishing Society, London. Price 6d.)

We are glad to note that this is the second edition of this useful little book. Being the result of Mr. Wedgwood's own experience it carries a practical message which should be most valuable to those who feel their meditations to be vague and without system. If carefully studied and its suggestions followed, it should aid the student in realising his identity with the real Self and should give one-pointedness and clarity to his aspirations. The record of personal experience differs somewhat with every individual, therefore each man's sincere account has its own angle of helpfulness. It is difficult, almost impossible, to describe in words the processes of spiritual unfoldment. Mr. Wedgwood has done his task well and his words will "serve as sign-posts pointing out the way to that which is ineffably glorious, so that the pilgrim may know whither to direct his steps ". G. W.

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has you The Ancient World, by C. Du Pontet. (Edward Arnold, London. Price 4s. 6d.)

Except in so far as anything that relates to education and history in general may be, indeed must be, of interest to our readers, there is no particular note in this volume to appeal to the Theosophical reviewer. It is nevertheless exceedingly interesting; and, although written primarily for schoolboys. we believe that the older, and shall we say wiser, people will find it both profitable and pleasant reading. 'Cleopatra's Needle' on the Thames embankment is made the starting point from which the author sets out on his travels in the Ancient World; there he unfolds Prince Housain's carpet and spirits the reader away to hoary-headed Egypt. Where she came from nobody knows: "So far no record, however old, has yet shown us Egyptian science or art in a state of infancy." But of her customs and her life, how she sought wisdom and prayed for light, built splendid monuments and honoured her dead, of these things we may learn much. These are outlined in M. Du Pontet's sketch, where he makes Egypt the central figure round which he groups the other great nations of antiquity. The story of their relations with each other and with her, through the long period of her youth, maturity and old age, is vividly told. Babylon, Assyria, Judah, the 'forgotten empires' of Crete and of the Hittites, India, China, Macedonia and Greece, Rome and Carthage, all take their place upon the stage, "have their day and cease to be". The story ends with the murder of Cæsar in 44 B. C. The following quotations may serve to give some idea of the author's method and style.

The first two will indicate some of the writer's clever devices for fixing facts in the memory. In one he summarises the history of several countries at a given period, for each central fact will call up all the other facts connected with it; in the second he drives home a dull item by coupling it with another more dramatic.

Solon was a contemporary of the Tyrants Periander and Peisistratus, the millionaire King Crœsus, the prophet Jeremiah, the philosopher Pythagoras, the royal organiser of Rome, Servius Tullius, and Æsop the writer of fables. During his lifetime great Nineveh fell, never to rise again, and Nebuchadnezzar destroyed Jerusalem.

Alexander was born in 356 B. C., the same night that the lunatic Herostratus, for notoriety's sake, burnt down the great temple of Artemis at Ephesus.

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REVIEWS

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The characters of historic personages are boldly drawn:

Alcibiades was a clever but conceited and unsteady adventurer; Nicias was a thorough gentleman, of high principles and fair ability, but lacking in decision and initiative; Lamachus was a sound but unpretentious soldier.

Pithy sayings and amusing remarks give point to narrations which are in themselves never wearisome, as when, describing that queer medley of burlesque, tragedy and melodrama—Xerxes' march into Greece, which included such items as the lashing of the Hellespont and the decapitation of the bridge-builders because a storm had destroyed his bridge of boats—the author laconically adds: "Life with an oriental potentate is never dull." Or, again:

Rameses was an organiser both political and financial; he may have found a training-ground for his powers at home, for he had a family of a hundred and eleven sons and fifty-nine daughters.

And what could be more apt than: "Laws are duller than wars, but the world owes them more."

Many illuminating comparisons are drawn between ancient and modern history, and the events of the outer world are cleverly linked with the Bible stories. Nor is the pointing of the moral forgotten upon significant occasions: "Carthage had stood for seven centuries; but she had preferred wealth and ease to service and strength, and the price she paid was to be blotted out of the map."

The chapter called 'A Golden Age,' dealing with Greek Art and Literature, cannot be too highly praised; the author's love for that richly endowed nation radiates from every page.

We congratulate M. Du Pontet upon the happy result of his effort "while avoiding excessive detail, to emphasise the main outlines and to be interesting rather than exhaustive, refusing to strip the old stories of their romantic and picturesque elements," and so to attract young minds to further and deeper study. And we feel sure that he cannot fail to arouse in them the sense of world unity which he desires.

But the world was never built in water-tight compartments, and, no matter how early the period, there was never a time when great neighbour lations had not some knowledge of and some dealings with one another.

The book is of convenient size and the name of the publisher ufficiently indicates the excellence of its production.

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The Bible and Christian Science, by "Christian." (Arthur F. Bird. London. Price 3s. 6d. net.)

This book is an apologia in defence of Christian Science. written by one who has enthusiastically embraced its principles. Its purpose is to help the suffering, to supply the fundamental doctrines of Christian Science, and to answer its sectarian, medical, and literary critics. The most cogent point made is the frequent appeal to results, for it is undoubtedly true that results of a beneficial nature do follow on Christian Science treatment in many cases though not in all. The book is certainly much easier to read and to understand than Mrs. Eddy's Science and Health, the difficulties in connection with which the author notes. In the final chapter probably many Theosophists will be rather surprised to read that "Mrs. Besant is gradually coming back from whence she started, but free of sectarianism." Such considerable confusion of mind is shown to exist in the author's brain on the coming of the World-Teacher and the relation between the Christ and Jesus, that it seems a pity he should have qua introduced the subject until he himself had studied it more carefully so as to understand it. The existing confusion is shown by the author's final conclusion: "The world is not sch ready for a teacher at present; for apart from the dissensions pre in Christianity there are millions—the greater portion of the the world's inhabitants-whose sympathies are not Christian." fou But the author's ignorance of the movement is evidenced by in his contention that it is "to the comfortable, the intellectual else and they that are whole " to whom it appeals. It is on the Far contrary the sick and sorrowful, the poor and needy, as to Ima whom he questions what it has to offer, who are among the Ana members of the Theosophical Society. Such find in its teach- We ings explanations of why they are sick and sorrowful, poor and Alte needy, and instructions how to live so as to better their condi- its ; tion. But at the same time, and here part of the comfort for the afflicted lies, Theosophy recognises in common with all the world's religions—with the exception apparently of Christian (Ev Science—that in poverty, sickness and sorrow the soul may judge learn some priceless lessons. For pain educates; and we are conhere to learn.

E. S.

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REVIEWS

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NOTICES

We have received Part V of Visvakarma—the name the celestial architect. Under this title, which is unfortunately meaningless to the ordinary English reader and the series seems meant for the ordinary reader we have Dr. Coomaraswamy's collection of examples of Indian. architecture, sculpture, painting and handicraft. The present Part consists of 12 collotype prints from photographs, and is entirely devoted to ancient decorative sculpture. The first six plates represent figure-subjects and the remainder are of animals, gathered from such places as Elephanta, Elurā, Sarnath, Sanchi and Mamallapuram, and will no doubt be of value to those interested in archæology.

The October number of Orpheus, the well-known Theosophical quarterly magazine of art in picture song and story has two plates, one a well conceived mystical picture entitled 'St. Bride' by John Duncan, which exhibits some pleasing qualities and the other a lithograph, by Cecil French. nore In 'The Birth of a Song,' by Dermot O'Byrne we have is a tale in the manner of what may be called the Gaelic not school of fiction; a school which is very popular at the ons present time and of which, 'The Crock of Gold' is perhaps the the most popular example. Mr. Marriott-Watson gives us n." four Japanese poems, which are rather slight for publication. by in view of the many more interesting specimens available tual elsewhere. For the rest we have 'The Unicorn,' by Herbert the Farjeon, 'Credo' and 'Make-Believe,' by Cecil French, 'An s to Imaginary Portrait,' by P. W. Robertson, 'Sonnet,' by the Anatolius, and 'The Young Knight's Quest,' by Althaea Gyles. ach- We must not omit to commend the witty review signed 'A.' and Altogether the present number well maintains the standard of ndi- its predecessors.

C. R. H.

Carnacki the Ghost Finder, by William Hope Hodgson tian (Eveleigh Nash, London), has run into a second edition, and we nay judge that there is a goodly number of a certain type who are consider Mr. Hodgson's hero a very bright and clever fellow indeed. To the Occultist, however, these tales are utterly absurd, and surely must sound grotesque to any man who has even cursorily investigated psychic phenomena.

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We congratulate *The Times of India* on the handsome Christmas number of its 'Illustrated Weekly'. Particularly noticeable are its full-page coloured gravures and its photographic reproductions. These are up to the highest standard of excellence and give life and warmth to the context, which deals most interestingly with different phases of eastern, particularly Indian, life.

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The Historicity of Reincarnation is an interesting pamphlet from the Folkestone Lodge, written in reply to a letter (part of a newspaper correspondence) from Canon Mason, who was for some time Lady Margaret Professor of Divinity at Cambridge. The disputed points are the doctrines of pre-existence and reincarnation. The Canon objects to the two being classed together as though they were one, and holds that there is not the slightest evidence that the latter was held in any form in the early Church, while admitting the acceptance of the former by Origen and Clement. Though the opinions expressed in the pamphlet are no doubt interesting and valuable as opinions, yet, with one or two exceptions where authorities are quoted, it seems to us that it contains very little in the nature of evidence that would give final satisfaction to a scholar like Canon Mason.

A. E. A.

Mrs. Musæus Higgins' nicely written Tales of Ceylon has been translated into German, under the title of Sagen und Geschichten aus Indien und Ceylon fur Jung und Alt. We hope it will have a good circulation in its new dress.

A. B.

An

THEOSOPHY IN MANY LANDS

AMERICA

The following resolution was offered by Mr. Henry Hotchner and Mrs. Grace Shaw Duff at the recent General Convention and was unanimously and enthusiastically passed: "Whereas, our honoured President Mrs. Besant is passing through difficult times, when an expression of our deep sympathy and appreciation would be opportune and welcome,

"Be it resolved: That this Convention of the American Section of the Theosophical Society hereby records its entire confidence in her conduct of the lawsuit in India, its admiration of her valiant defence of the honour of the T. S., and its recognition of her splendid administration of the affairs of the Society: be it further

"Resolved, that this Convention sends to Mrs. Besant its loving gratitude, its loyal greetings, and its fond hopes that she may be unanimously re-elected as President next year and continue its executive head during the rest of her life; be it further,

"Resolved, that this Convention also expresses its warm appreciation of Mr. Leadbeater's many years of devoted service to the cause of Theosophy, and its deep sympathy for the merciless persecution to which he has been subjected; be it further

"Resolved, that copies of this resolution be sent to Mrs. Besant and Mr. Leadbeater, and that a brief message of love and sympathy be sent to them by cable at once."

A Finnish Theosophical monthly has been founded by the Kipina Lodge, Cleveland, O., entitled Teosofian Valo—the Light of Theosophy. There must be a large colony of Finns in America to make such a venture possible.

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The work of helping prisoners goes forward well. The following letter from Mr. Catlin will be read with interest:

"The 'word of honour' idea is spreading. During the past year and one-half I have sent every clipping bearing on this subject I could get hold of to the Governer of Illinois and the Warden at Joliet. A Warden resigned in July, and a more progressive man has taken his place. It will please you to learn that Illinois has finally decided to try the new system of trusting to the men's word of honour, and last week on Tuesday morning forty men walked out of the State Penitentiary at Joliet, and boarded a train bound for Dixon, Ill., where they will establish a camp and work on the roads. The men were all convicts. They will not wear clothes to mark them as felons, and on Sundays they will be allowed to receive visits from friends and relatives. No guards accompany them and they will be strictly on honour. An experienced road-builder will be manager of the camp, and he will be assisted by the highway commissioner of the county in which the men are working. No prison officials near! Illinois is the first State east of Colorado to try this, and the experiment will be watched with interest in the East—and in Anoconda, too—'believe me!' It's up to every Theosophist to help to create favourable public sentiment in favour of more humane treatment of prisoners."

The Lodges of the Eastern Division gathered in combined meeting at New York last October, and Mrs. Russak was Barnabas, 'the chief speaker'. Her lectures everywhere drew much admiration.

BURMA

The Annual Convention has been held, and sent a warm message of trust and confidence.

ENGLAND

Miss Codd and Mr. Sidney Ransom continue to be very active in the lecture field. Headquarters' building goes on but slowly, but, as energetic Lady De La Warr has taken the matter in hand, we may hope for swifter progress. The Blavatsky and H. P. B. Lodges work hand-in-hand with the happiest results, arranging both for the study of members and for the spreading of the results of that study among the thoughtful public. The Herald of the Star is to take a new

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departure as a monthly in January, 1914, and will deal with the general movement towards better conditions in all its aspects.

FRANCE

The French Executive has unanimously endorsed the General Secretary's nomination of the President for re-election. The building of the Headquarters is going on well, and the frames of the second storey are being placed in position. Mlle. Blech is making a tour in Algeria. Madame Blech went to London for the Star Conference. The first issue of the organ of the French division is out. The President of the Republic, M. Poincare, on a State visit to Spain, refused to attend a bull-fight organised in his honour, and the King of Spain also stayed away from it in consequence. M. Poincare's courage does honour alike to his country and to himself.

INDIA

Federation Meetings are very numerous, and do much to encourage the members, by helping them to feel that they are parts of a great movement. A very notable address was given at the Behar Federation by Rai Bahādur Purnendu N. Sinha on the Two Kṛṣḥṇas. The first Federation Meeting in Travancore was very successful, the gatherings being presided over by High Court Judges in succession; Mr. B. P. Wadia was the chief speaker. Miss Stuart's lecture on "Woman, Whence, How and Whither" aroused much mirth and enthusiasm and will be long remembered. The general progress made in India during the current year is noted in Watch-Tower.

CORRESPONDENCE

To the Editor of the Theosophist

DEAR SIR,

I have just seen the criticism made in your pages by Mrs. Besant of a recent magazine article of mine, or rather of the editorial that accompanied it. I should be the last to expect Mrs. Besant to remember even as much as she does There must be hundreds, perhaps thousands, of people who are pouring their love and devotion at her feet, and serving her cause to the best of their ability, and who was I that she should single me out to remember me? It is now eleven years since she admitted me in person into the E. S. at Manchester, and on that occasion I begged to be allowed to come and work with her, or rather for her in India. She told me to wait, and, as she remembers, I proceeded to do so in Simla. My 'intention' was certainly to renew my offer of service at a later date, but naturally neither she nor any one else was aware of this intention. It is unfortunate that my being in India made it impossible for me to correct in time the editorial remarks to which Mrs. Besant refers, and they were not contributed by me. It was not "as the result of a full investigation of Theosophy in India" that I renounced it, but simply because I entered the service of Christ, and found the two allegiances incompatible. I wrote this to Mrs. Besant at the time, and she answered with her own hand. May I add, though it will doubtless not interest her, that my profound personal regard for her remains unchanged, and to have to oppose my sometime Guru is a great pain to me.

I do not think that the biographical mistake to which attention has been drawn is of any importance, or in any way affects the contention of my article that Theosophy and Christianity are incompatible.

Believe me,
Yours truly,
E. R. Mc. Neile

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SUPPLEMENT TO THE THEOSOPHIST

A NEW WEEKLY PAPER

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The futile efforts made by a small knot of people, using The Hindu as their organ, to drive me out of the public work in India to which I have devoted my life, money and work since 1893, have led to the intensification of that work in Madras, and to my greatly increased popularity in Southern India, where I have hitherto been less known than in the North.

This gives rise to the necessity for a readier means of communication with the public than is afforded by the monthly Theosophical magazines; I have been urged to start a daily paper, but that is impossible; I have neither the necessary money nor the time. But I have, in consequence of this demand, resolved to issue a weekly paper, which shall deal with current events and questions of public interest, advocate the measures of social reform, sketched in the programme of the Stalwarts and in my recent lectures, in conjunction with other reforming activities, partially outlined in my article 'United India,' that appeared in the October issue of the Indian Review.

There will be a weekly letter reviewing books, articles on religion, morals, science, art, etc., noting any important new departures in any country and the general trend of opinion here and abroad. News of any progressive movement will be

VIII SUPPLEMENT TO THE THEOSOPHIST DECEMBER

welcomed, as will be correspondence on topics of interest. A healthier tone in any personal criticism of public workers will be enforced by requiring that such criticism shall be signed. Other letters and articles, depending for their value on the thoughts expressed in them, may be anonymous or signed at their writers' pleasure.

It is hoped that the paper will be largely read by the student population, on whom the hopes of the future depend; and to this end a free copy will be sent to any Indian College society—union, club, debating society, and the like. To reach the heads and the hearts of Indian students is to build the Indian nation of to-morrow.

Any contributions sent in should be short and crisp in style, and should deal with live topics. The free expression of views contrary to the editorial policy will be welcomed, provided the articles or letters are well-written and courteous. The editor is, of course, legally responsible for all that appears, but may be in entire disagreement with many of the views expressed. Discussion of important questions from all points of view is necessary to progress, for how else can opinions be soundly formed and truly held? And "who knew Truth ever put to the worse in a fair encounter?" In the long run "Truth conquers, not falsehood."

The name of the new weekly will be *The Commonweal*, for it is the Common Good that it will seek to serve, its motto "For God, Crown, and Country".

ANNIE BESANT,

Editor

The first number of *The Commonweal* will be published on Friday, January 2nd, 1914. Friday will thereafter be the regular date of publication. Advertisements may be sent in each week up to 5 p.m. on Wednesday. Rates may be had on application. Subscriptions may be paid quarterly (13 issues), half-yearly, or yearly—Rs. 2; Rs. 3-8; Rs. 6, post free in India. Foreign subscriptions will be 10s. 6d. a year, post free.

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FINANCIAL STATEMENT

THE THEOSOPHICAL SOCIETY

The following receipts from 11th October to 10th November, 1913, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	TIDMISSION FEES	;		
	Scottish Section T.S., Annual dues for 1913,	Rs.	. A.	Р.
	Austrian Section T.S., Annual dues for 1913,	207	0	0
	German Section T.S., Annual dues for 1913,	50	8	0
	Belgian Section T.S., Annual dues for 1913,	126		0
-	Italian Section T. S., Annual dues for 1913,	88		0
	England and Wales T. S., Annual dues for 1913, £64-10-8	147	11	2
	#01-10-0	956	11	5
-	Netherlands Indies T.S., Annual dues for 1913 Scandinavian Section T.S., Annual dues for 1913, £25-0-8	281		0
miles marin	Russian Section T.S., Annual dues for 1913, £12-1-0	371		5
-	Australian Section T.S., Annual dues for 1913, \$10-6-8	180		0
-		155		0
-	Mrs. Beatrice Wells, Annual dues for 1912, £1-1-0	15	8	0
	Mr. M. Manuk, Hongkong, for 1913, £1-0-0	15	0	0
	Mrs. Kate M. Cammel, for 1913 PRESIDENT'S TRAVELLING FUND	15	4	0
1	Mr. T. Bertinchamp, Belgium	15 1	4	0
Street, or other	Australian Section T. S., £0-10-6	7 1	4	0
and the state of	Rs. 2	,634 1	4	0
-	A. Sch	WARZ,		
-	April			300

ADYAR, 10th November, 1913. Treasurer, T.S.

X SUPPLEMENT TO THE THEOSOPHIST DECEMBER

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th October to 10th November, 1913, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mangalambal Ammal, wife of Mr. S. Bhasker			
Aiyar, for October and November 1913	20	0	0
" A Friend," Food account	400		
"A Friend," Donation	1,100	0	0
Rs.	1,520	0	0

A. SCHWARZ,

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Hon. Secretary and Treasurer, O.P.F.S. ADYAR, 10th November, 1913.

Printer: Annie Besant: Vasanță Press, Adyar, Madras.
Publishers: The Theosophical Publishing House, Adyar, Madras, India.

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Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR, DECEMBER 1913

OUR NEW PUBLICATIONS

The following have been issued during the month of November:—

THE SECRET OF A STAR

By Eva M. MARTIN

8"×6". Cloth and Silver. Pages 139. Price: Rs. 2-12 or 3s. 6d. or 90c.

Postage: extra.

A very remarkable and enthralling book, steeped in the spirit of ancient Greece, with a noticeable melodious harmony of expression. Written by one whose every thought vibrates in sympathy with the radiant Messenger of the ancient Gods, Mercury or Hermes, through its pages breathe the wild fragrance of the winds, the sense of the ambient air of space, and the elusive charm of those nature secrets which Mercury embodied for some of his devotees.

CONCENTRATION: A PRACTICAL COURSE

By ERNEST WOOD

 $7\frac{1}{2}$ "×5". Cloth. Pages 89.

Price: Ans. 12 or 1s. or 25c. Postage extra.

CONTENTS: Success in Life; Mind and Mood; First Practices—
Recall; Practices to overcome Bodily and Sensous.
Interruptions; Methods of overcoming Intruding
Thoughts; Concentration; Main Points of Practice;
Methods of Meditation; Mantric and Symbolic
Meditation; Obstacles to Meditation; Contemplation;
Afterword; Appendix.

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"Mr. Ernest Wood is well-known both as a writer and a lecturer on religious and educational matters, and his work is always careful and thoughtful..... It is admirably planned, and effectively carried out, and—a most important fact in such a treatise—there is nothing in it which, when practised, can do the striver after concentration the least physical, mental or moral harm. I can therefore heartily recommend it to all who desire to obtain control of the mind."

Foreword by Annie Besant

PAÑCHA SĪLA

THE FIVE PRECEPTS

By THE BIKKHU SILACARA

With an Introduction by C. W. Leadbeater

 $7\frac{1}{2}$ " $\times 5$ ". Wrapper. Pages 87.

Price: Ans. 6 or 6d. or 12c. Postage extra.

CONTENTS: Taking the Precepts; What are the Precepts; The First Precept; The Second Precept; The Third Precept; The Fourth Precept; The Fifth Precept; A Word in Conclusion.

A Treatise on what is called technically the 'Taking of the Precepts,' and what it ought to mean in the life of a Buddhist. Each Precept is taken and its meaning and application thoroughly worked out.

It is a companion volume to the Four Noble Truths by the same author and like it contains much information in a

readily assimilable form.

THE YOUNG CITIZEN

Vol. I

(NOVEMBER)

No. 11

Edited by Annie Besant

 $9\frac{1}{2}$ " $\times 6\frac{1}{2}$ ". Wrapper. Pages 48.

Price: Single Copy: India Ans. 3; Foreign 4d. Post free. Yearly: India Rs. 1-4; Foreign 2s. 6d. or 65c. Post free.

CONTENTS: 'From the Front,' by Annie Besant; 'Giordano Bruno'; 'Preparation for Citizenship,' by George S. Arundale; 'How the Nightingale obtained her Voice,' by Passion

Flower; 'Some Suggestions for Theosophical Schools,' by Eveline Lauder; 'Memory for Students,' by Ernest Wood; 'Some Animals I have Known,' by Elisabeth Severs; 'National Education,' by Frederick Thoresby; 'Servants of the Empire'; 'The Star in the East'; 'The Round Table'; The Childrens' Corner: 'The Bells of Leyden,' K. F. Stuart; 'To be a Man' (Poem), by P. E. Derrick; 'The Secret of the King,' by Carnation; The Golden Chain: 'Letter to the Links.'

THE ADYAR BULLETIN

Vol. VI

(NOVEMBER)

No. 11

Edited by Annie Besant

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